

A. Bronson Allen

710

SIX
SERMONS
UPON SEVERALL
OCCASIONS, PREACHED
before the King, and
elsewhere:

By that late learned & reverend Divine
JOHN DONNE,
Doctour in divinitie, and
Dean of *S. Pauls*,
LONDON.



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Pauls Church-yard,
1634.



Mrs. Fiske Warren,
Boston

TWO
SERMONS
PREACHED
BEFORE KING
CHARLES,
Upon the xxvi verse of
the first Chapter of
GENESIS.

By
D^r. DONNE
DEAN OF
PAULS.

¶ Printed by the Printers to the
Univerſitie of CAMBRIDGE.
MDCXXXIIII.





Genesis 1. 26.

And God said, Let us
make man in our
image, after our like-
nesse.

NEver such a frame so soon
set up, as this in this chapter:
For, for the thing it self,
there is no other thing to
compare it with; for it is all,
it is the whole world. And
for the time, there was no
other time to compare it with; for this was
the beginning of time, *In the beginning God crea-
ted heaven and earth.* That earth, which in some
thousands of yeares men could not look over,
nor discern what form it had (for neither *La-
tanius*, almost three hundred yeares after
Christ; nor *S. Augustine*, more then a hundred
yeares

yeares after him, would beleewe the earth to
 be round) That earth, which no man in his per-
 son is ever said to have compassed till our age:
 That earth, which is too much for man yet (for
 as yet a very great part of the earth is un-
 peopled) That earth, which, if we will cast
 it all but into a Map, costs many moneths labour
 to grave it; nay, if we will but cast a piece of an
 acre of it into a garden, costs many yeares la-
 bour to fashion and furnish it; all that earth: And
 then that heaven, which spreads so farre, as that
 subtrill men have, with some appearance of
 probabilitie, imagined, that in that heaven, in
 those manifold Spheres of the Planets and the
 Starres, there are many earths, many worlds, as
 big as this which we inhabit: That earth and
 that heaven, which spent God himself, Al-
 mightie God, six dayes in finishing, Moses
 sets up in a few syllables, in one line, *In princi-*
pio, In the beginning God created heaven and
earth. If a *Livie* or a *Guicciardine*, or such ex-
 tensive and voluminous authours had had this
 story in hand, God must have made another
 world, to have made them a library to hold
 their books, of the making of this world. Into
 what wire would they have drawn out this
 earth! Into what leaf-gold would they have
 beat out these heavens! It may assist our con-
 jecture herein, to consider, that amongst those men,
 who proceed with a sober modestie and limi-
 tation in their writing, & make a conscience not
 to

to clog the world with unnecessary books; yet the volumes which are written by them, upon the beginning of Genesis, are scarce lesse then infinite. God did no more but say, Let this & this be done; and Moses doth no more but say, that upon Gods saying it was done. God required not Nature to help him to do it; Moses required not Reason to help him to beleve: The holy Ghost hovered upon the waters, and so God wrought; The holy Ghost hovered upon Moses too, and so he wrote: And we beleve these things to be so, by the same Spirit in the mouth of Moses, by which they were made so in Gods hand: Onely (Beloved) remember, that a frame may be thrown down in much lesse time then it was set up. A childe, an ape can give fire to a cannon; and a vapour can shake the earth: and when Christ said, *Throw down this Temple, and in three dayes I will raise it*, they never stood upon the consideration of throwing it down; they knew that might be soon done: but they wondered at the speedy raising of it. Now, if all this earth were made in that minute, may not all come to the generall dissolution in this minute? Or may not thy acres, thy miles, thy shires shrink into feet, and so few feet, as shall but make up thy grave? when he who was a great lord must be but a cottager, & not so wel; for a cottager must have so many acres to his cottage; but in this case, a little piece of an acre, five foot, is become the house it self, the house and the land; the grave is all:

lower then that, the grave is the land, and the tenement, & the tenant too. He that lies in it, becomes the same earth that he lies in; they all make but one earth, and but a little of it. But then raise thy self to a higher hope again: God hath made better land, the land of promise; a stronger citie, the new Jerusalem; & inhabitants for that everlasting citie, us, whom he made, not by saying, Let there be men; but by consultation, by deliberation; *God said, Let us make man, &c.*

Divisio.

We shall pursue our great examples, God in doing, Moses in saying, and so make haste in applying the parts. But first receive them: and since we have the whole world in contemplation, consider in these words, the four quarters of the world, by application, by fair and just accommodations of the words. First, in the first word that God speaks here, *Faciamus, Let Us*, in the plurall, (a denotation of divers persons in the Godhead) we consider our East, where we must begin, at the knowledge and confession of the Trinity: for though in the way to heaven we have travelled beyond the Gentiles, when we come to confesse but one God (the Gentiles could not do that) yet we are still among the Jews, if we think that one God to be but one person. Christs name is *Oriens*, the East; if we will be named by him, (called Christians) we must look to this East, the confession of the Trinitie: there is then our East in the *Faciamus, Let Us, Us make man*: And then

Zech. 6. 13.

then our West is in the next word, *Faciemus hominem*: Though we be thus made; made by the councell, made by the concurrence, made by the hand of the whole Trinity: yet we are made but men; and man but in the appellation in this Text; and man there is but Adam; and Adam is but earth, but red earth, died red in blood, in blood, in soul, the blood of our own souls. To that West we must all come, to the earth; *The sunne knoweth his going down*: even the sunne, for all his glory and height, hath a going down, and he knows it. The highest cannot deuest mortality, nor the discomfort of mortality. *When you see a cloud rise out of the west, straightway you say, There cometh a storm*, sayes Christ: When out of the region of your West, (that is, your latter dayes) there comes a cloud, a sicknesse; you feel a storm: even the best morall constancie is shaken. But this cloud, and this storm, and this West there must be; and that is our second consideration. But then the next word designes a North, a strong and powerfull North, to scatter and dissipate these clouds: *Ad imaginem & similitudinem*; that we are made according to a pattern, to an image, to a likenesse, which God proposed to himself for the making of man. This consideration, that God did not rest in that preexistent matter, out of which he made all other creatures, and produced their forms out of their matter, for the making of man; but took a

Psal. 104.
19.

Luce. 12. 54.

Cant. 4. 16.

Job. 37. 22.

Amos 8. 9.

form, a pattern, a modell for that work: This is the North-winde that is called upon to carrie out the perfumes of the garden, to spread the goodnesse of God abroad: this is that which is intended in Job; *Fair weather cometh out of the North.* Our West, our declination is in this, that we are but earth; our North, our dissipation of that darknesse is in this, that we are not all earth: though we be of that matter, we have on another form, another image, another likenesse. And then whose image and likenesse it is, is our Meridionall height, our Noon, our South-point, our highest elevation; *In imagine nostra, Let us make man in our image.* Though our sunne set at noon, as the prophet Amos speaks; though we die in our youth, or fall in our height; yet even in that sunne-set we shall have a noon: for this image of God shall never depart from our soul, no not when that soul departs from our bodie: And that is our South, our Meridionall height and glory. And when we have thus seen this East, in the *Faciamus*; that I am the workmanship and care of the whole Trinitie; and this West, in the *Hominem*; that for all this, my matter, my substance is but earth; But then a North, a power of overcoming that law and miserable state, *In imagine*, that though in my matter the earth, I must die; yet in my form, in that image which I am made by, I cannot die: And after all, a South, a knowledge that this image is not the image of angels them-

themselves, to whom we shall be like; but it is by the same life by which those angels themselves were made, the image of God himself: when I have gone over this East, and West, and North, & South here in this world, I should be forie, as *Alexander* was, if there were no more worlds. But there is another world, which these considerations will discover and leade us to, in which our joy and our glorie shall be to see that God essentially, and face to face, after whose image and likenesse we were made before. But as that Pilot, which hath harboured his ship so farre within land, as that he must have change of windes, in all the points of the compasse, to bring her out, cannot hope to bring her out in one day: so being to transport you by occasion of these words, from this world to the next, and in this world, through all the compasse, all the foure quarters thereof, I cannot hope to make all this voyage to day. To day we shall consider our longitude, our East and West; and our North and South at another tide and another gale.

First then we look towards our East, the fountain of light and life; There this world began: The creation was in the East, and there our next world began too: there the gates of heaven opened to us, and opened to us in the gates of death: for our heaven is the death of our Saviour, and there he lived, and died there, and there he looked into our West, from the

I. Part.
Orients.

East, from his terrasse, from his pinnacle, from his exaltation (as himself calls it) the Crosse. The light which arises to us in this East, the knowledge which we receive in this first word of our text, *Faciamus*, *Let us* (where God, speaking of himself, speaks in the plurall) is the manifestation of the Trinitie; The Trinitie, which is the first letter in his Alphabet, that ever thinks to read his name in the Book of life, the first note in his Gammut, that ever thinks to sing his part in the Triumphant Church. Let him have done as much as all the worthies, and suffer as much as all natures martyrs, the penurious Philosophers; let him have known as much as they pretend to know, *Omne scibile*, all that can be known; nay, and *In-intelligibilia*, *In-investigabilia* (as *Tertullian* speaks) un-understandable things, unrevealed decrees of God: let him have writ as much as *Aristotle* writ, or as is written upon *Aristotle* (which is multiplication enough) yet he hath not learned to spell, that hath not learned the Trinitie: he hath not learned to pronounce the first word, that cannot bring three persons into one God. The subject of naturall Philosophers, are the foure elements, which God made: the subject of supernaturall Philosophie, Divinitie, are the three elements which God is; and (if we may so speak) which make God, that is, constitute God, notifie God to us, Father, Sonne, and holy Ghost. The naturall

turall man, that hearkens to his own heart, and the law written there, may produce actions that are good; good in the nature, and matter, and substance of the work: he may relieve the poore, he may defend the oppressed; but yet he is but as an open field: and though he be not absolutely barren, he bears but grasse. The godly man, he that hath taken in the knowledge of a great and powerfull God, and inclosed and hedged in himself with the fear of God, may produce actions better then the meer nature of man, because he referres his actions to the glorie of an imagined God: but yet this man, though he be more fruitfull then the former, more then a-grassie field, is but a ploughed field, and bears but corn, and corn (God knows) choked with weeds. But the man that hath taken hold of God, by those handles, by which God hath delivered and manifested himself, in the notions of Father, Sonne, and holy Ghost; he is no field, but a garden, a garden of Gods planting, paradise, in which grow all things good to eat, and good to see (spirituall refection, and spirituall recreation too) and all things good to cure: he hath his being, and his diet, and his physick there, in the knowledge of the Trinitie: his being, in the mercie of the Father; his physick, in the merits of his Sonne; his dier, his daily bread, in the daily visitations of the holy Ghost. God is not pleased, not satisfied with
our.

Hebr. 11. 6.

our bare knowledge that there is a God; for, *it is impossible to please God without faith*: and there is no such exercise of faith in the knowledge of a God, but that reason and nature will bring a man to it. When we professe God in the Creed, by way of belief, *Credo in Deum, I beleeeve in God*; in the same article we professe him to be a Father too; *I beleeeve in God the Father Almighty*: and that notion, the *Father*, necessarily implies a second person, a *Sonne*. And then we professe him to be *maker of heaven and earth*: and in the creation the holy Ghost, the Spirit of God, is expressly named: so that we do but exercise reason and nature in directing our selves upon God: we exercise not Faith (and *without faith it is impossible to please God*) till we come to that which is above nature, till we apprehend a Trinitie: we know God, we beleeeve in the Trinitie. The Gentiles multiplied gods; there were almost as many gods as men that beleeeved in them; and I am got out of that throng, and out of that noife, when I am come into the knowledge of one God: but I am got above stairs, got into the bed-chamber, when I am come to see the Trinitie, and to apprehend not onely, that I am in the care of a great & powerfull God, but that there is a Father that made me, a Sonne that redeemed me, a holy Ghost that applies this good purpose of the Father and Sonne upon me, to me. The root of all is God.

God. But it is not the way to receive fruits, to dig to the root, but to reach to the boughs. I reach for my creation, to the Father; for my redemption, to the Sonne; for my sanctification, to the holy Ghost: and so I make the knowledge of God a tree of life unto me, and not otherwise. Truly it is a sad contemplation to see Christians scratch, and wound, and teare one another with the ignominious invectives and uncharitable names of Heretick and Schismatick, about ceremoniall and problematicall, and indeed but criticall verball controversies; and in the mean time, the foundation of all, the Trinitie, undermined by those numerous, those multitudinous ant-hills of Socinians, that overflow some parts of the Christian world, and multiply every where. And therefore the adversaries of the Reformation were wise in their generation, when, to supplant the credit of both those great assistants of the Reformation, *Luther & Calvin*, they impute to *Calvin* fundamentall error in the divinitie of the second person of the Trinitie, the Sonne; And they impute to *Luther* a detestation of the word *Trinitie*, and an expunction thereof, in all places of the Liturgie, where the Church had received that word: They knew well, if that slander could prevail against those persons, nothing that they could say, could prevail upon any good Christians. But though in our *Doctrine* we keep up the Trinitie aright; yet

God knows, in our *Practise* we do not: I hope it cannot be said of any of us, that he beleeves not the Trinitie :but who amongst us thinks of the Trinitie, considers of the Trinitie? Father and Sonne do naturally imply and induce one another,& therefore they fall oftener into our consideration; but for the holy Ghost, who feels him, when he feels him? who takes knowledge of his working, when he works? Indeed our Fathers provided not well enough for the worship of the whole Trinitie, nor of the holy Ghost in particular, in the endowments of the Church, and consecrations of the Churches, and possessions in their names: what a spirituall dominion in the Prayers & worship of the people, what a temporall dominion in the possessions of the world, had the Virgin Marie, Queen of heaven, and Queen of earth too! She was made joynt-purchaser of the Church with the Sonne, and had asmuch of the worship thereof as he, though she paid her Fine in milk, and he in blood: And, till a new sect came in her Sonnes name, and in his name, the name of Jesus, took the Regencie so farre out of that Queen-mothers hands, and sued out her sonnes liverie so farre, as that, though her name be used, the Virgin Marie is but a Feoffee in trust for them; all was hers. And if God oppose not these new usurpers of the world, posteritie will soon see S. *Ignatius* worth all the Trinitie in possessions and endowments; and that

that sumptuous and splendid foundation of his first Temple at Rome, may well create a conjecture and suspicion. Travell no farther; Survey but this Citie, and, of their not one hundred Churches, the Virgin Marie hath a dozen: The Trinitie hath but one; Christ hath but one; the holy Ghost hath none. But not to go into the Citie, nor out of our selves, which of us doth truely & considerately ascribe the comforts that he receives in dangers or in distresses, to that God of all comfort, the Comforter, the holy Ghost? We know who procured us our presentation, and our dispensation: you know who procured you your offices, and your honours: Shall I ever forget who gave me my comfort in sicknesse? who gave me my comfort in the troubles, and perplexities, and diffidencies of my conscience? The holy Ghost, the holy Ghost brought you hither; The holy Ghost opens your eares and your hearts here. Till in all your distresses you say, *Veni Creator Spiritus, Come holy Ghost*; and that you feel a comfort in his coming: you can never say, *Veni Domine Iesu, Come Lord Iesus, come to judgement*. Never to consider the day of judgement, is a fearfull thing; but to consider the day of judgement without the holy Ghost, is a thousand times more fearfull.

This seal then, this impression, this notion of the Trinitie, being set upon us in this first plurall word of our Text, *Faciamus, Let us* (for

Father, Sonne, and holy Ghost made man) and this seal being reimprinted upon us in our second Creation, or Regeneration, in Baptisme, (man is baptized in the name of the Father, and of the Sonne, and of the holy Ghost) this notion of the Trinitie, being our distinctive character from Jew and Gentile; this being our specificall form; why doth not this our form, this soul of our Religion denominate us? why are we not called *Trinitarians*, a name that would embrace the profession of all the persons; but onely *Christians*, which limits and determines us upon one? The first Christians, amongst whose manifold persecutions, scorn and contempt was not the least, in contempt and scorn were called *Nazarai*, *Nazarites*, in the mouth of the vulgar; and *Galilai*, *Galileans*, in the mouth of *Julian*; & *Judai*, *Jews*, in the mouth of *Nero*, when he imputed the burning of Rome (his own art) to them; and *Christiani*, *Christians*, so that (as *Tertullian* sayes) they could accuse Christians of nothing, but the name of Christians: and yet they could not call them by their right name of *Christians*, which was gentle, quiet, easie, patient men, made to be troden upon; but they gave them divers names in scorn, yet never called them *Trinitarians*. Christians themselves amongst themselves were called by divers names in the Primitive Church, for distinction; *Fideles*, the Faithfull; and *Fratres*, the Brethren; and *Discipuli*, Disciples;

ples; & after, by common custome at Antioch, Christians: and after that (they say, by a counsell which the Apostles held at the same Citie, at Antioch) there passed an expresse Canon of the Church, that they should be called so, *Christians:* And before they had this name at Antioch, first by common usage, after by a determinate Canon, to be called *Christians*, from *Christ*; at Alexandria, they were called (most likely from the name of *Iesus*) *Iesseans*. And so *Philo Judaeus*, in that book which he writes *de Iesseis*, intends by his *Iesseans, Christians*. And in divers parts of the world, into which Christians travell now, they finde some elements, some fragments, some reliques of the Christian religion, in the practise of some religious men, whom those Countreys call *Iesseans*, doubtlesly derived and continued from the name of *Iesus*. So that the Christians took many names to themselves for distinction (Brethren, Disciples, Faithfull) and they had many names put upon them in scorn (Nazarites, Galileans, Jews, Christians) & yet they were never by custome amongst themselves, never by commandment from the Church, never in contempt from others, called *Trinitarians*, the profession of the Trinitie being their specifick form, and distinctive character. Why so? Beloved, the name of Christ involved all: not onely because it is a name that hath a dignitie in it, more then the rest (for Christ is an anointed person, a King,

John 17. 3.

a Messiah; and so the profession of that name conferres an unction, a regall and a holy unction upon us, for we are thereby a royall priesthood) but because in the profession of Christ, the whole Trinitie is professed. How often doth the Sonne say that the Father sent him! And how often that the Father will, and that he will send the holy Ghost! *This is life eternall* (sayes he) *to know thee the onely true God, and Jesus Christ whom thou hast sent*; and sent with all power in heaven and in earth. This must be professed, Father and Sonne; and then no man can professe this, no man can call Jesus the Lord, but by the holy Ghost: So that as in the persecutions in the Primitive Church, the Martyrs which were hurried to tumultuary executions, and could not be heard for noise, in excusing themselves of treason, and sedition, & crimes imputed to them, to make their cause odious, did use in the sight of the people (who might see a gesture, though they could not heare a protestation) to signe themselves with the signe of the Crosse, to let them know for what profession they died; so that the signe of the Crosse, in that use thereof, in that time, was an Abridgement and a Catechisme of the whole Christian religion: So is the professing of the name of Christ, the professing of the whole Trinitie. As he that confesseth one God, is got beyond the meer naturall man; And he that confesseth a Sonne of God, beyond him: so

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is neither got to the full truth, till he confesse the holy Ghost too. *The fool sayes in his heart, There is no God: The fool, sayes David; the emphaticall fool, in the highest degree of folly: But though he get beyond that folly, he is a fool still, if he say, There is no Christ; for Christ is the wisdom of the Father: And a fool still, if he denie the holy Ghost. Etiam Christiani nomen superficies est,* is excellently said by *Tertullian*; The name and profession of a Christian, is but a superficiall outside, sprinkled upon my face in Baptisme; or upon my outward profession in actions, if I have not in my heart a sense of the holy Ghost, that applies the mercies of the Father, and the merits of the Sonne to my soul. As *S. Paul* said, Whilest you are without Christ, you are without God, It is an Atheisme (with *S. Paul*) to be no Christian: So whilest you are without the holy Ghost, you are without Christ. It is Antichristian to denie, or not to confesse the holy Ghost. For as Christ is the manifestation of the Father, so the holy Ghost is the application of the Sonne. Therein are we Christians, that in the profession of that name of Christ, we professe all the three Persons: In Christ is the whole Trinitie; because, as the Father sent him, so sent he the holy Ghost: And that is our specifick form, that is our distinctive character from Jew & Gentile, the Trinitie.

But then is this specifick form, this distinctive

John 17. 6.

ative character, the notion of the Trinitie, conveyed to us, exhibited, imprinted upon us in our creation in this word, this plurall word, in the mouth of our own God, *Faciamus, Let Us, Us*. It is here, and here first. This is an intimation, and the first intimation of the Trinitie from the mouth of God, in all the Bible. It is true, that though the same faith, which is necessary to salvation now, were alwayes necessary, and so in the old Testament they were bound to beleieve in Christ, as well as in the new, and consequently in the whole Trinitie; yet not so expliciteley, nor so particularly as now: now Christ, calling upon God, in the name of the Father, sayes, *I have manifested thy Name unto the men which thou gavest me out of the world*. They were men appropriated to God, men exempt out of the world: yet they had not a cleare manifestation of Father and Sonne, the doctrine of the Trinitie, till Christ manifested it to them. *I have manifested thy Name*, thy name of Father and Sonne. And therefore the Jewish Rabbins say, that the Septuagint, the first Translatours of the Bible, did disguise some places of the Scriptures, in their translation, lest *Ptolomey* (for whom they translated it) should be scandalized with those places: And that this text was one of those places, which, (say they) though it be otherwise in the copies of the Scriptures which we have now, they translated *Faciam*, and not *Faciamus*:

ciamus: that God said here, *I will make*, in the singular, and not, *Let us make man*, in the plurall; lest that plurall word might have misled King *Ptolomey* to think that the Jews had a plurall religion, and worshipped divers gods. So good an evidence do they confesse this text to be, for some kinde of pluralitie in the God-head.

Here then God notified the Trinitie; and here first. For though we accept an intimation of the Trinitie, in the first line of the Bible, where *Moses* joyned a plurall name, *Elohim*, with a singular verb, *Bara*; and so in construction it is *Creavit Dii*, *Gods created heaven and earth*: yet besides that, that is rather a mysterious collection, then an evident conclusion of a pluralitie of persons: though we read that in that first verse, before this in the 26; yet *Moses* writ that, which is in the beginning of this chapter, more then 2000. yeares after God spake this that is in our text: so long was Gods plurall before *Moses* his plurall; Gods *Faciamus* before *Moses Bara Elohim*. So that in this text begins our Cathisme: here we have (and here first) the saving knowledge of the Trinitie. For, when God spake here, to whom could God speak, but to God? *Non cum rebus creandis, non cum re nihili*, sayes *Athanasius*, speaking of Gods first speaking, when he said of the first creature, *Let there be light*. God spake not then to future things, that were not. When God

D

spake

spake first, there was no creature at all to speak to: when God spake of the making of man, there were no creatures. But were there any creatures able to create, or able to assist him in the creation of man? who? Angels? some had thought so in *S. Basils* time; and to them *S. Basil* sayes, *Súntne illi?* God sayes, *Let us make man to our image*; and could he say so to Angels? Are Angels and God all one? or is that that is like an Angel, therefore like God? It was *sua ratio, suum verbum, sua sapientia*, sayes that Father: God spake to his own word and wisdom; to his own purpose and goodnesse: And the Sonne is the word and wisdom of God; and the holy Ghost is the goodnesse and the purpose of God, that is, the administration, the dispensation of his Church. It is true, that when God speaks this over again, in the Church (as he doth every day, now this minute) then God speaks to his Angels, to the Angels of the Church, to his Ministers: he sayes, *Faciamus, Let Us, Us* both together, you and we, make a man: joyn mine ordinance (your preaching) with my Spirit (sayes God to us) and so make man: Preach the oppressour, and preach the wanton; and preach the calumniatour, into an other nature; make that ravening wolf, a man; that licentious goat, a man; that insinuating serpent, a man by thy preaching. To day if you will heare his voice, heare us; for here he calls upon us to joyn with him for the making of man.

man. But for his first *Faciamus*, which is in our text, it is excellently said, *Dictum in senatu, & soliloquio*: It was spoken in a senate, and yet in solitarinesse; spoken in private, and yet publicly spoken; spoken where there were divers, and yet but one, one God, and three persons.

Rupertus.

If there were no more intended in this plurall expression, *Us*, but (as some have conceived) that God spake here in the person of a Prince and Sovereigne Lord; and therefore spake, as Princes do, in the plurall, *We* command, and we forbid: yet S. Gregories caution would justly fall upon it, *Reverenter pensandum est*, It requires reverent consideration, if it be but so: for God speaks so, like a King, in the plurall, but seldome, but five times (in my accompt) in all the scriptures; and in all five, in cases of important consequence. In this text first, where God creates man, whom he constitutes his vice-Roy in the world; here he speaks in his Royall plurall: And then in the next Chapter, where he exempts mans term in this vice-regencie to the end of the world, in propounding man means of succession; *Faciamus, Let us make him a helper*: there he speaks in his Royall plurall. And also in the third Chapter, in declaring the hainousnesse of mans fault, & arrainging him, and all us in him, God sayes, *Sicut unus ex nobis*, *Man is become as one of us*, not content to be our vice-Roy, but our selves: there is his Royall plurall too: And again, in

that declaration of his justice, in that confusion of the builders of Babylon, *Descendamus, Confundamus, Let us do it.* And then lastly, in that great work of mingling mercy with justice, which (if we may so speak) is Gods master-piece, when he sayes, *Quis ex nobis? Who will go for us, and publish this?* In these places, & these onely (and not all these neither, if we take it exactly according to the originall; for in the second, the making of *Eve*, though the vulgar have it in the plurall, it is indeed but singular in the Hebrew) God speaks as a King, in his Royall plurall still. And when it is but so, *Reverenter pensandum est*, sayes that Father, *It behoves us to hearken reverently to him*, for kings are images of God; such images of God, as have cares, and can heare; and hands, and can strike. But I would ask no more premeditation at your hands, when you come to speak to God in this place, then if you sued to speak with the King: to speak with no more fear of God here, then if you went to the King under the conscience of a guiltinesse towards him, and a knowledge that he knew it. And that is your case here; sinners, and even manifest sinners: for even midnight is noon in the sight of God; and when your candles are put out, his sunne shines still. *Nec quid absconditum à calore ejus* (sayes David) *There is nothing hid from the heat thereof*: not onely no sin hid from the light thereof, from the sight of God; but not from the heat thereof,

of, not from the wrath and indignation of God. If God speak plurally, onely in the majestie of a soveraigne Prince, still *Reverenter pensandum*, that calls for reverence. What reverence? There are nationall differéces in outward reverence and worships: some worship princes, and parents, and masters, in one; some in another fashion: children kneel to ask blessing of parents, in England; but where else? servants attend not with the same reverence upon masters in other nations, as with us: Accesses to their princes, are not with the same difficultie, nor the same solemnitie in France, as in Turkie. But this rule goes through all nations, that in that disposition, and posture, and action of the bodie, which in that place is esteemed most humble and reverent, God is to be worshipped. Do so then here. God is your Father; ask blessing upon your knees; pray in that posture: God is your King; worship him with that worship which is highest in our use & estimation. We have no Grandes, that stand covered to the King: where there are such, though they stand covered in the Kings presence, they do not speak to him for matters of grace, they do not sue to him: so, ancient Canons make difference of persons in the presence of God: where and how this and this shall dispose of themselves in the Church of God, dignitie, and age, and infirmitie will induce differences. But for prayer, there is no difference: one humiliation is requi-

red of all : As when the King comes in here, howsoever they sat diversly before, all return to one manner of expressing their acknowledgement of his presence : so at the *Oremus*, *Let us pray, Let us all fall down, and worship, and kneel before the Lord our maker.*

So he speaks in our Text : not onely as the Lord our King, intimating his providence and administration ; but as the Lord our maker ; and then a maker so , as that he made us in a Councell ; *Faciamus, Let us* : and that he speaks as in council , is an other argument for reverence. For what trust or freedome soever I have by his favour with any Counsellour of state ; yet I should surely use another manner of consideration to this pluralitie in God, to this meeting in Council , to this intimation of a Trinitie, then to those other actions, in which God is presented to us singly, as one God ; for so he is presented to the naturall man as well as to us. And here enters the necessitie of this knowledge, *Oportet denuo nasci* ; without a second birth , no salvation : And so no second birth without Baptisme ; no Baptisme, but in the name of the Father, Sonne, and holy Ghost. It was the entertainment of God himself, his delight , his contemplation, for those infinite millions of generations, when he was without a world, without creatures, to joy in one another, in the Trinitie, as *Gregorie Nazianzene*, and a Poet as well as a Father, as most of the Fathers were, expresses it : — *Ille*

— *Ille sua splendorem cernere forma*
Gaudebat —

It was the Fathers delight to look upon
 himself in the Sonne,

— *Numénq; suum tripliciq; pariq;*
Luce nitens —

And to see the whole Godhead, in a three-
 fold and equall glorie. It was Gods own de-
 light, and it must be the delight of every
 Christian, upon particular occasions to carry his
 thoughts upon the severall persons of the Tri-
 nitie. If I have a barre of iron, that barre in
 that form will not nail a doore: If a srow of
 lead, that lead in that form will not stop a leak:
 If a wedge of gold, that wedge will not buy
 my bread. The generall notion of a mighty
 God, may lesse fit my particular purposes: But
 I coyn my gold into currant money, when I ap-
 prehend God in the severall notions of the
 Trinitie; That, if I have been a prodigall son,
 I have a Father in heaven, and can go to him,
 and say, *Father, I have sinned*, and be received
 by him; That, if I be a decayed father, and
 need the sustentation of my own children, there
 is a Sonne in heaven, that will do more for me
 then my own children (of what good means
 or good nature soever they be) can or will do;
 If I be dejected in spirit, there is a holy Spirit
 in heaven, which shall bear witnesse to my spi-
 rit, that I am a childe of God: And if the
 ghosts of those sinners, whom I made sinners,
 haunt

haunt me after their deaths, in returning to my memorie, & reproaching my conscience with the heavy judgements that I have brought upon them; If after the death of my own sinne, when my appetite is dead to some particular sinne, the memorie and sinfull delight of those passed sinnes, the ghosts of those sinnes haunt me again: yet there is a holy Ghost in heaven, that shall exorcise these, and shall overshadow me. The God of the whole world is God alone, in the generall notion, as he is so, God; but he is my God most especially, & most applyably, as he is received by me in the severall notions of Father, Sonne, and holy Ghost.

II. Part.
Occidens.

This is our East; here we see God, God in all the persons, consulting, concurring to the making of us. But then my West presents it self; that is an occasion to humble me, in the next word: he makes but man; a man, that is, but Adam, but Earth. I remember 4. names, by which man is often called in the scriptures: & of these foure, three do absolutely carry miserie in their significations; three to one against any man, that he is miserable: One name of man is *Ish*; and that they derive à *sonitu*; Man is but a voice, but a sound, but a noise: he begins the noise himself, when he comes crying into the world; & when he goes out, perchance friends celebrate, perchance enemies calumniate him, with a diverse voice, a diverse noise. A melancholick man is but a groning; a sportfull man, but

but a song; an active man, but a trumpet; a mighty man, but a thunder-clap: every man but *Ish*, but a sound, but a noyse. An other name is *Enosh*. *Enosh*, is meer calamitie, miserie, depression. It is indeed most properly oblivion; And so the word is most elegantly used by David, *Quid est homo?* where the name of man is *Enosh*: And so that which we translate, *What is man, that thou art mindfull of him?* is indeed, *What is forgetfulness, that thou shouldest remember it;* that thou shouldest think of that man, whom all the world hath forgotten: first man is but a voice, but a sound: but because fame & honour may come within that name of a sound, of a voice; therefore he is overtaken with another damp, man is but oblivion: his fame, his name shall be forgotten. One name man hath, that hath some taste of greatness and power in it, *Gheber*; and yet, *I that am that man* (sayes the Prophet, for there that name of man *Gheber* is used) *I am the man that hath seen affliction by the rod of Gods wrath*. Man *Ish* is so miserable, as that he afflicts himself, cries, and whines out his own time; and man *Enosh*, so miserable, as that others afflict him, and bury him in ignominious oblivion: and man, that is, *Gheber*, the greatest & powerfullest of men, is yet but that man, that may possibly, that may justly see affliction by the rod of Gods wrath. And from *Gheber*, he made *Adam*, which is the fourth name of man, indeed the first name of man, the

Lam. 3. 1.

name in this text, and the name to which every man must be called, and referre himself, and call himself by; earth, and red earth.

Now God did not say of man, as of other creatures, Let us, or let the earth bring forth herbs, and fruits, and trees, as upon the third day; Now let the earth bring forth cattell and worms, as upō the sixth day, the same day that he made man: *Non imperiali verbo, sed familiari manu*, sayes *Tertullian*; God calls not man out with an imperious command, but he leads him out with a familiar, with his own hand. And it is not, *Fiat homo*, but, *Faciamus*; not, *Let there be*, but, *Let us make man*. Man is but an earthen vessel. It is true: but when we are upon that consideration, God is the potter: if God will be that, I am well content to be this: let me be any thing, so that that I am be from my God. I am as well content to be a sheep as a lion, so God will be my shepherd; and the Lord is my shepherd: to be a cottage, as a castle; the house, as a citie, so God will be the builder: and the Lord builds, and watches the citie, the house; this house, this citie, me: to be rye, as wheat, so God will be the husbandman: and the Lord plants me, and waters, and weeds, and gives the increase: and to be clothed in leather, as well as in silk, so God will be the merchant: and he clothed me in *Adam*, and assures me of clothing, in clothing the lilies of the field; and is fitting the robe of Christs righteousness to me

me now this minute: *Adam* is as good to me, as *Gheber*; a clod of earth, as a hill of earth; so God be the potter.

God made man of earth, not of aire, not of fire. Man hath many offices, that appertain to this world, and whilest he is here, must not withdraw himself from those offices of mutuall societie, upon pretence of zeal, or better serving God in a retired life. A ship will no more come to the harbour without ballast, then without sails: A man will no more get to heaven without discharging his duties to other men, then without doing them to God himself: *Man liveth not by bread onely*, sayes Christ; but yet he liveth by bread too: every man must do the duties, every man must bear the encumbrances of some calling.

Luke 4, 4.

Pulvis es, Thou art earth: he whom thou treadest upon, is no lesse; and he that treads upon thee, is no more. Positively, it is a low thing to be but earth: and yet the low earth, is the quiet center: there may be rest, acquiescence, content in the lowest condition: But comparatively, earth is as high as the highest. Challenge him that magnifies himself above thee, to meet thee in *Adam*; there bid him, if he will have more nobilitie, more greatnesse then thou, take more originall sin then thou hast. If God have submitted thee to as much sin, and penalty of sin, as him; he hath afforded thee as much, and as noble earth as him. And if

he will not trie it in the root, in your equalitie in *Adam*; yet, in another test, another furnace, in the grave, he must: there all dusts are equall. Except an epitaph tell me who lies there, I cannot tell by the dust; nor by the epitaph know, which is the dust it speaks of, if another have been layed there before, or after, in the same grave: nor can any epitaph be confident in saying, Here lies; but, Here was laid: for so various, so vicissitudinarie is all this world, as that even the dust of the grave hath revolutions. As the motions of an upper sphere imprint a motion in a lower sphere, other then naturally it would have; so the changes of the life work after death. And as envie supplants and removes us alive; a shovell removes us, and throwes us out of our grave, after death. No limbeck, no weights can tell you, This is dust royall, this plebeian dust: no commission, no inquisition can say, This is catholick, this is hereticall dust. All lie alike, and all shall rise alike: alike, that is, at once, and upon one command. The saint cannot accelerate, the reprobate cannot retard the resurrection. And all that rise to the right hand, shall be equally kings; and all at the left, equally what? the worst name we can call them by, or affect them with, is devil: and then they shall have bodies to be tormented in, which devils have not. Miserable, unexpressible, unimaginable, macerable condition, where the sufferer would be glad to be
but

but a devil; where it were some happineſſe, and ſome kinde of life, to be able to die; and a great preferment, to be nothing!

He made us all of earth, and all of red earth: our earth was red, even when it was in Gods hands: a redneſſe that amounts to a ſhamefaſtneſſe, to a bluſhing at our infirmities, is imprinted in us by Gods hands: for this redneſſe is but a conſcience, a guiltineſſe of needing a continuall ſupply, and ſucceſſion of more and more grace: and we are all red, red ſo, even from the beginning, and in our beſt ſtate. *Adam* had, the angels had thus much of this infirmity, that though they had a great meaſure of grace, they needed more. The prodigall childe grew poore enough after he had received his portion: and he may be wicked enough, that truſts upon former or preſent grace, and ſeeks not more. This redneſſe, a bluſhing, that is, an acknowledgement that we could not ſubſiſt with any meaſure of faith, except we pray for more faith; nor of grace, except we ſeek more grace, we have from the hand of God: and an other redneſſe from his hand too, the bloud of his Sonne; for that bloud was effuſed by Chriſt, in the vail of this ranſome for us all, and accepted by God in the vail thereof for us all: and this redneſſe is in the nature thereof as extenſive, as the redneſſe derived from *Adam* is: both reach to all; ſo we were red earth in the hands of God, as redneſſe denotes our generall infirmities: and as

rednesse denotes the bloud of his Sonne, our Saviour, all have both. But that rednesse which we have contracted from bloud shed by our selves, the bloud of our own souls, by sinne, was not upon us when we were in the hands of God: that rednesse is not his tincture, not his complexion: no decree of his is writ in any such red ink. Our sins are our own, & our destruction is from our selves. We are not as accessaries, and God as principall in this soul-murder: God forbid. We are not as executioners of Gods sentence, and God the malefactor in this soul-damnation: God forbid. *Cain* came not red in his brothers bloud out of Gods hands; nor *David* red with *Uriahs* bloud; nor *Achitophel* with his own; nor *Judas* with Christs, or his own. That that Pilate did illuforily, God can do truely, wash his hands from the bloud of any of those men. It were a weak plea to say, I killed not that man; but it is true, I commanded one who was under my command, to kill him: It is rather a prevarication, then a justification of God, to say, God is not the authour of sinne in any man: but it is true, God makes that mans sinne, that sinne. God is innocencie: and the beams that flow from him, are of the same nature and colour. Christ, when he appeared in heaven, was not red, but white; his hand, his head, and hairs too: he, and that that grows from him; he, and we, as we come from his hands, are white too: his angels, that provoke us to the imita-

imitation of that pattern, are so in white; two men, two angels stood by the apostles in white apparell: the imitation is laid upon us, by precept too: *At all times let thy garments be white*; those actions, in which thou appearest to the world, innocent. It is true that Christ is both; *My beloved is white and ruddy*, sayes the Spouse: but the white was his own; his rednesse is from us. That which *Zipporah* said to her husband *Moses* in anger, the Church may say to Christ in thankfulnesse, *Verè sponsus sanguinum, Thou art truly a bloody husband to me; Dammim, sanguinum*; of blouds, blouds in the plurall: for all our blouds are upon him. This was a mercie to the militant Church, that even the triumphant Church wondred at it. They knew not Christ, when he came up into heaven in red; *Who is this that cometh in red garments? wherefore is thy apparell red, like him that treadeth in the wine-presse?* They knew he went down in white, in entire innocencie; and they wondred to see him return in red: but he satisfies them; *Calcavi*, You think I have troden the wine-presse, and you mistake it not: *I have troden the wine-presse*: and *Calcavi solus*, and that alone: All the rednesse, all the bloud of the whole world is upon me: and as he addes, *Non vir de gentibus*; Of all people there was none with me; with me so, as to have any part in the merit; so, of all people there was none with me: without me so, as to be excluded by me,

Acts 1. 10.

Eccles 9. 8.

Cant. 5. 10.

Isa. 63. 1.

Col. 1. 21.

me, without their own fault, from the benefit of the merit. This rednesse he carried up to heaven; for by the blood of his crosse came peace, both to the things in heaven, and the things on earth. For the peccabilitie, that possibilitie of sinning, which is in the nature of the angels of heaven, would break out into sinne, but for that confirmation, which those angels have received in the blood of Christ. This rednesse he carried to heaven; and this rednesse he hath left upon earth, that all we, miserable clods of earth, might be tempered with his blood: that in his blood, exhibited in his holy & blessed Sacrament, our long robes might be made white in the blood of the Lambe: that, though our sinnes be robes, habits of long continuance in sinne; yet, through that rednesse which our sinnes have cast upon him, we might come to participate of that whitenesse, that righteousnesse, which is his own: *We*; that is, *all we*: for, as to take us in, who are of low condition, and obscure station, a cloud is made white, by his sitting upon it; *He sat upon a white cloud*: so, to let the highest see, that they have no whitenesse, but from him, he makes the throne white by sitting upon it: *He sat upon a great white throne*. It had been great, if it had not been white: white is the colour of dilatatio; Goodnesse enlarges the throne. It had not been white, if he had not sat upon it. That goodnesse onely which consists in glorifying God,

God, and God in Christ, and Christ in the sinceritie of the truth, is true whitenesse. God hath no rednesse in himself, no anger towards us, till he considers us as sinners. God casts no rednesse upon us, inflicts no necessitie, no constraint of sinning upon us: we have died our selves in sinnes as red as scarlet, we have drowned our selves in such a red sea. But as a garment that was washed in the Red sea, would come out white, (*so wonderfull works hath God done at the Red sea*, sayes David) so doth his whitenesse work through our red, and makes this *Adam*, this red earth, *Calculus candidum*, that white stone, that receives a new name, not *Ish*, not *Enosh*, not *Gheber*; no name that tastes of miserie, nor of vanitie; but that name renewed and manifested, which was imprinted upon us in our elections, the sonnes of God; the irremoveable, the undisinheritable sonnes of God.

Psal. 106. 22.

Be pleased to receive this note at parting, that there is *Macula alba*, a spot, and yet white, as well as a red spot: a whitenesse, that is an indication of a leprosie, as well as a rednesse. It is whole-Pelagianisme, to think nature alone sufficient; half-Pelagianisme, to think grace once received to be sufficient; super-Pelagianisme, to think our actions can bring God in debt to us by merit, and supererogation, & Catharisme, imaginarie puritie, in canonizing our selves as present saints, and condemning all that differ

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from

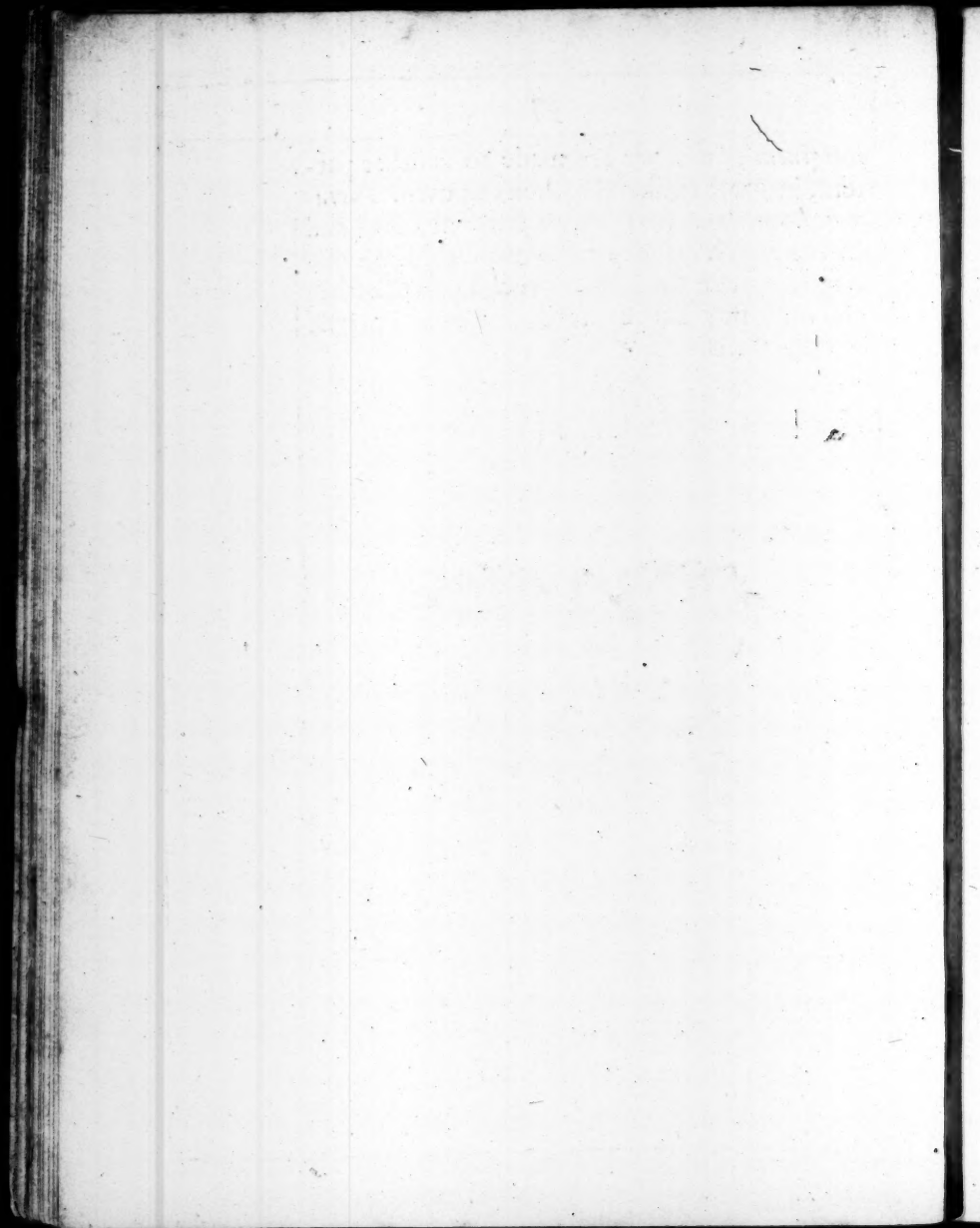
Joel 1.7.

from us, as reprobates. All these are white spots, and have the colour of goodnesse; but are indications of leprosie. So is that, that God threatens, *Decorticatio ficus & albi rami*; that the fig-tree shall be barked, and the boughs thereof left white. To be left white without bark, was an indication of a speedy withering. *Ostensa candescunt, & arescunt*, sayes *S. Gregorie* of that place: the bough that lies open without bark, looks white, but perisheth. The good works that are done openly to please men, *have their reward* (sayes Christ) that is, shall never have reward. To pretend to do good, and not mean it; to do things good in themselves, but not to good ends; to go towards good ends, but not by good wayes; to make the deceiving of men thine end, or the praise of men thine end; all this may have a whiteneffe, a colour of good: but all this is a barking of the bough, and an indication of a mischievous leprosie. There is no good whiteneffe, but a reflexion from Christ Jesus, in an humble acknowledgement that we have none of our own; and in a confident assurance, that in our worst estate we may be made partakers of his. We are all red earth. In *Adam*, we would nor; since *Adam*, we could not avoid sinne, and the concomitants thereof, miseries; which we have called our West, our cloud, our darknesse. But then we have a North, that scatters these clouds, in the next word, *Ad imaginem*

imaginem; that we are made to another pattern, in another likenesse then our own. *Faciamus hominem*. So farre we are gone, East and West; which is half our compasse, and all this dayes voyage: for we are struck upon the sand, and must stay another tide and another gale for our North and South.

FINIS.





THE SECOND
SERMON
PREACHED
BEFORE KING
CHARLES,
Upon the xxvi verse of
the first Chapter of
GENESIS.

By
D^r. DONNE
DEAN OF
PAULS.

¶ Printed by the Printers to the
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MDCXXXIIII.

STERN

REACHING

CHARLES

W. D. D. D.

D. D. D. D.

OF

OF



Genesis 1. 2 6.

And God said, Let us
make man in our
image, after our like-
nesse.

BY fair occasion from these words,
we proposed to you the whole
compasse of mans voyage, from
his launching forth in this
world, to his anchoring in the
next; from his hoysing sail here, to his striking
sail there: in which compasse we designed to
you his foure quarters: first, his East, where he
must begin, the fundamentall knowledge of
the Trinitie (for that we found to be the speci-
fication & distinctive character of a Christian)
where, though that be so, we shewed you also,
why we were not called *Trinitarians*, but *Chri-
stians*: and we shewed you the advantage that
man

man hath, in laying hold upon God in these severall notions ; That the prodigall sonne hath an indulgent father ; that the decayed father hath an abundant sonne ; that the dejected spirit hath a Spirit of comfort to fly to in heaven. And as we shewed you from S. Paul, that it was an Atheisme to be no Christian: (*Without God*, sayes he, as long as without Christ) so we lamented the slacknesse of Christians, that they did not seriously and particularly consider the persons of the Trinitie, and especially the holy Ghost, in their particular actions: And then we came to that consideration, whether this doctrine were established, or directly insinuated, in this plurall word of our text, *Faciamus, Let us make man*: and we found that doctrine to be here, and here first, of any place in the Bible: and finding God to speak in the plurall, we accepted (for a time) that interpretation which some had made thereof, That God spake in the person of a Sovereigne Prince, and therefore (as they do) in the plurall, *We*: And thereby having established reverence to Princes, we claymed, in Gods behalf, the same reverence to him ; that men would demean themselves here, when God is spoken to in prayer, as reverently as when they speak to the King. But afterwards we found God to speak here not onely as our King, but as our Maker, as God himself, and God in council, *Faciamus*: And we applied thereunto the difference of our respect

spect to a person of that honourable rank, when we came before him at the counsell-table, and when we came to him at his own table ; and thereby advanced the seriousness of this consideration, God in the Trinitie. And farther we failed not with our Eastern winde. Our West we considered in the next word, *Hominem*; That, though we were made by the whole Trinitie, yet the whole Trinitie made us but men, and men in this name of our text, *Adam*; and *Adam* is, but earth : and that is our West, our declination, our Sun-set. We passed over the foure names, by which man is ordinarily expressed in the scriptures; and we found necessary miserie in three of them; and possible, nay, likely miserie in the fourth, in the best name. We insisted upon the name of our text, *Adam*, earth; and had some use of these notes; first, That if I were but earth, God was pleased to be the potter; If I but a sheep, he a shepherd; If I but a cottage, he a builder: So he work upon me, let me be what he will. We noted, that God made us earth, not aire, not fire; that man hath bodily and worldly duties to perform, and is not all spirit in this life. Devotion is his soul: but he hath a bodie of discretion & usefulness to invest in some calling. We noted too, that in being earth we are equall: we tried that equalitie, first in the root, in *Adam*; there if any man will be nobler earth then I, he must have more originall sinne then I: for that was all A-

dams patrimonie, all that he could give. And we tried this equalitie in another furnace, in the grave; where there is no means to distinguish royall from plebeian, nor catholick from hereticall dust. And lastly we noted, that this our earth was red, & considered in what respect it was red, even in Gods hands; but found that in the bloud-rednesse of sinne, God had no hand; but sinne, and destructions for sinne, were wholly from our selves: which consideration we ended with this, that there was *Macula alba*, a white spot of leprosie, as well as a red: and we found the overvaluation of our own puritie, and the uncharitable condemnation of all that differ from us, to be that white spot. And so farre we failed with that Western winde, & are come to our third point in this our compasse, our North.

III. Part.
Aquilo.

Job 37. 22.

In this point, the North, we place our first comfort. The North is not alwayes the comfortablest clime; nor is the North alwayes a type of happinesse in the scriptures. Many times God threatens storms from the North: but even in those Northern storms, we consider their action, that they scatter, they dissipate those clouds which were gathered, and so induce a serenitie. And so fair weather comes from the North. The consideration of our West, our low estate, that we are but earth, but red earth, died red by our selves; and that imaginary white, which appeares so to us, is but

but a white of leprosie : this West inwraps us in heaue clouds of murmuring in this life, that we cannot live so freely as beasts do ; and in clouds of desperation for the next life, that we cannot die so absolutely as beasts do. We die all our lives ; and yet we live after our deaths: These are our clouds; & then the North shakes these clouds. *The North-winde driveth away the rain*, sayes *Solomon*. There is a North in our text, that drives all these tears from our eyes. Christ calls upon the North as well as the South, to blow upon his garden, and to diffuse the perfumes thereof. Adversitie, as well as prosperitie, opens the bountie of God unto us; and oftentimes better. But that is not the benefit of the North, in our present consideration: but this is it, that first our Sunne sets in the West. The Eastern dignitie which we received in our first creation, as we were the work of the whole Trinitie, falls under a Western cloud, that that Trinitie made us but earth. And then blows our North, and scatters this cloud; that this earth hath a nobler form then any other part or limbe of the world: for we are made by a fairer pattern, by a nobler image, by a higher likenesse. *Faciamus*; Though we make but a man, *Let us make him in our image, after our likenesse*.

The varietie which the holy Ghost uses here in the pen of *Moses*, hath given occasion to divers, to raise divers observations upon

Prov. 25. 13.

Cant. 4. 16.

these words, which seem divers, *Image* and *Likenesse*; as also in the varietie of the phrase: for it is thus conceived and layed, *In our image*; and then, *After our likeness*. I know it is a good rule that *Damascen* gives, *Parva non sunt parva, ex quibus magna proveniunt*; *Nothing is to be neglected, as little, from which great things may arise*: If the consequence may be great, the thing must not be thought little. No *God* in the Scripture shall perish; therefore no *God* is superfluous: if it were superfluous, it might perish. Words, and lesse particles then words, have busied the whole Church.

In the Council of *Ephesus*, where Bishops in a great number excommunicated Bishops in a greater; Bishop against Bishop, and Patriarch against Patriarch; in which case, when both parties had made strong parties in Court, and the Emperour forbore to declare himself on either side for a time, he was told, that he refused to assent to that which 6000 Bishops had agreed in: the strife was but for a word, whether the blessed Virgin might be called *Deipara*, *The mother of God*, for *Christipara*, *The mother of Christ*; which Christ all agree to be God. *Nestorius* and all his partie agreed with *Cyril*, that she might be. In the Council of *Calcedon*, the difference was not so great, as for a word composed of syllables. It was but for a syllable, whether *Ex* or *In*. The heretiques condemned then, confessed Christ to be *Ex du-*

abus naturis, to be composed of two natures, at first; but not to be *In duabus naturis*, not to consist of two natures after. And for that *In*, they were thrust out. In the Councel of *Nice*, it was not so much as a syllable made of letters; for it was but for one letter; whether *Homoousion*, or *Homöousion*, was the issue. Where the question hath not been of divers words, nor syllables, nor letters, but onely of the place of words, what tempestuous differences have risen! How much hath *sola fides* and *fides sola* changed the case! Nay, where there hath been no quarrell for precedencie, for transposing of words, or syllables, or letters, where there hath not been so much as a letter in question, how much doth an accent varie a sense! An interrogation or no interrogation, will make it directly contrarie. All Christian expositours reade those words of *Cain*, *My sinne is greater then can be pardoned*, positively; and so they are evident words of desperation. The Jews reade them with an interrogation, *Are my sinnes greater then can be pardoned?* and so they are words of compunction and repentance. The prophet *Micheas* sayes, that *Bethlehem* is a small place: The Evangelist *S. Matthew* sayes, No small place. An interrogation in *Micheas* mouth reconciles it; *Art thou a small place?* amounts to that, *Thou art not*. Sounds, voices, words, must not be neglected: for Christs forerunner, *John Baptist*, qualified himself no otherwise; he was but a voice: and

Gen. 4. 13.

Mich. 5. 3.

Matth. 2. 6.

Christ himself is *Verbum* ; *The Word* is the name even of the Sonne of God. No doubt but States-men & Magistrates finde often the danger of having suffered small abuses to passe uncorrected. We that see State-businesse but in the glasse of storie, and cannot be shut out of chronicles, see there, upon what little objects the eye and the jealousie of the State is oftentimes forced to bend it self. We know in whose times in Rome a man might not weep, he might not sigh, he might not look pale, he might not be sick, but it was informed against, as a discontent, as a murmuring against the present government, and an inclination to change. And truly many times, upon *Damascens* true ground, though not alwayes well applied, *Parva non sunt parva* ; Nothing may be thought little, when the consequence may prove great. In our own sphere, in the Church, we are sure it is so; great inconveniences grew upon small tolerations. Therefore in that businesse, which occasioned all that trouble which we mentioned before, in the Council of Ephesus, when S. Cyril wrote to the Clergie of his diocesse about it, at first he sayes, *Prastiterat abstinere*, *It had been better these questions had not been raised* : but (sayes he) *Si his nugis nos adorianatur*, *If they vex us with these impertinences, these trifles* : And yet these, which were but trifles at first, came to occasion Councils; and then to divide Council against Council; and then to force the Empe-
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rour to take away the power of both Councils,
 and govern in Councel by his *Vicar generall*, a
 secular Lord sent from Court. And therefore
 did some of the Ancients (particularly *Phila-*
strius) crie down some opinions for heresies,
 which were not matters of faith, but of philo-
 sophie; and even in philosophie truely held by
 them who were condemned for hereticks, and
 mistaken by their Judges that condemned
 them. Little things were called in question,
 lest great things should passe unquestioned: and
 some of these upon *Damaftens* true ground
 (still true in rule, but not alwayes in the appli-
 cation) *Parva non sunt parva*; Nothing may be
 thought little, where the consequence may
 prove great. Descend we from those great
 spheres, the State and the Church, into a lesser,
 that is, the conscience of particular men; and
 consider the danger of exposing those *vines* to
 little *foxes*; of leaving small finnes unconfi-
 dered, unrepented, uncorrected. In that glister-
 ing circle in the firmament, which we call the
Galaxie, the milkie-way, there is not one starre
 of any of the six great magnitudes, which
 Astronomers proceed upon, belonging to that
 circle: it is a glorious circle, and possesseth a
 great part of heaven; and yet is all of so little
 starres as have no name, no knowledge taken of
 them: So certainly are there many Saints in
 heaven, that shine as starres, and yet are not of
 those great magnitudes, to have been *Patri-*
archs,

Cant. 2. 15.

Matth. 12. 36.

archs, or Prophets, or Apostles, or Martyrs, or Doctors, or Virgins; but good & blessed souls, that have religiously performed the duties of inferiour callings, and no more. And as certainly are there many souls tormented in hell, that never sinned sinne of any of the great magnitudes, Idolatry, Adultery, Murder, or the like; but inconsiderately have slid, and insensibly continued in the practise and habit of lesser sinnes. But parva non sunt parva; Nothing may be thought little, where the consequence may prove great. When our Saviour sayes, That we shall give an account for every idle word in the day of judgement, what great hills of little sands will oppresse us then! And if substances of sinne were removed, yet what circumstances of sinne would condemne us! If idle words have this weight, there can be no word thought idle in the Scriptures: And therefore I blame not in any, I decline not in mine own practise, the making use of the varietie and copiousnesse of the holy Ghost, who is ever abundant, and yet never superfluous in expressing his purpose in change of words. And so no doubt we might do now in observing a difference between these words in our text, Image, and Likenesse; and between these two forms of expressing it, In our image, and, After our likenesse. This might be done. But that that must be done, will possesse all our time; that is, to declare (taking the two for this time to be but

but a farther illustration of one another; *Image* and *Likenesse*, to our present purpose, to be all one) what this *image* and this *likenesse* imports; and how this North scatters our former cloud; what our advantage is, that we are made to an image, to a pattern; and our obligation to set a pattern before us in all our actions.

God appointed *Moses* to make all that he made, by a pattern. God himself made all that he made, according to a pattern. God had deposited and laid up in himself certain forms, patterns, *Ideas* of every thing that he made. He made nothing, of which he had not preconceived the form, and predetermined in himself, I will make it thus. And when he had made any thing, he saw it was good; Good, because it answered the pattern, the image; Good, because it was like to that. And therefore though of other creatures God pronounced they were good, because they were presently like their pattern, that is, like that form which was in him for them: yet of man, he forbore to say that he was good; because his conformitie to his pattern was to appeare after in his subsequent actions. Now as God made man after another pattern, and therefore we have a dignitie above all, that we had another manner of creation then the rest: so have we a comfort above all, that we have another manner of administration then the rest. God exercises another manner of providence upon man, then upon other

- creatures. *A sparrow falls not without God*, sayes
 Christ: yet no doubt God works otherwise in
 the fall of eminent persons, then in the fall of
 sparrows; *for ye are of more value then many spar-*
rows, sayes Christ there of every man: & some
 men single, are of more value then many men.
 God doth not thank the ant, for her industrie
 and good husbandrie in providing for her self.
 God doth not reward the foxes, for concurring
 with *Samson* in his revenge. God doth not see
 the lion, which was his executioner upon the
 Prophet which had disobeyed his command-
 ment; nor those few she-bears, which slew
 the petulant children who had calumniated and
 reproached *Elisha*. God doth not see them
 before, nor thank them after, nor take know-
 ledge of their service: But for those men that
 served Gods execution upon the idolaters of
 the golden calf, it is pronounced in their be-
 half, that therein they consecrated themselves
 unto God; and for that service God made that
 Tribe, the Tribe of Levi, his portion, his cler-
 gie, his consecrated Tribe: So, *Quia fecisti hoc*,
 sayes God to Abraham, *By my self I have sworn*,
because thou hast done this thing, and hast not with-
held thy sonne, thine onely sonne: that in blessing
I will blesse thee, and in multiplying I will multi-
ply thee. So neither is God angrie with the dog
 that turns to his vomit; nor with the sow, that
 after her washing wallows in the mire. But of
 man in that case he sayes, *It is impossible for*
those
- Matth. 10. 29.
 Judg. 15. 4.
 1. King. 13. 24.
 2. King. 2. 24.
 Exod. 32. 25.
 Gen. 22. 16.
 2. Pet. 2. 22.
 Hebr. 6. 4.

those who were once enlightned, if they fall away, to renew themselves again by repentance. The creatures live under his law, but a law imposed thus, This they shall do, this they must do: Man lives under another manner of law, This you shall do, that is, This you should do, This I would have you do. And, *Fac hoc; Do this, and you shall live;* disobey, and you shall die: but yet the choice is yours; choose you this day life or death. So that this is Gods administration in the creature, that he hath imprinted in them an instinct, and so he hath something to preserve in them: In man, his administration is this, that he hath imprinted in him a facultie of will and election, and hath something to reward in him. That instinct in the creature God leaves to the naturall working thereof in it self: but the free-will of man God visits & assists with his grace, to do supernaturall things. When the creature doth an extraordinarie action above the nature thereof (as when Balaams asse spake) the creature exercises no facultie, no will in it self; but God forced it to that it did. When man doth any thing conducing to supernaturall ends, though the work be Gods, the will of man is not meerly passive. The will of man is but Gods agent; but still an agent it is, and an agent in another manner then the tongue of the beast. For the will considered as a will (and grace never destroyes nature; nor, though it make a dead will a live will, or an ill will a

good will, doth it make the will no will) might refuse or omit that it does. So that because we are created by another pattern, we are governed by another law, and another providence.

Go thou then the same way. If God wrought by a pattern, and writ by a copie, and proceeded by a precedent ; do thou so too. Never say, There is no Church without error ; therefore I will be bound by none , but frame a Church of mine own, or be a Church to my self. What greater injustice then to propose no image, no pattern to thy self to imitate ; and yet propose thy self for a pattern, for an image to be adored ? Thou wilt have singular opinions, and singular wayes, differing from all other men : and yet all that are not of thy opinion, must be hereticks ; and all reprobates , that go not thy wayes. Propose good patterns to thy self, and thereby become a fit pattern for others. God (we see) was the first that made images ; and he was the first that forbad them : he made them for imitation ; he forbad them, in danger of adoration. For , what a basenesse , what a madnesse of the soul is it, to worship that which is no better , nay , not so good as it self ! Worship belongs to the best : know then thy distance and thy period, how farre to go, and where to stop. Dishonour not God by an image, in worshipping it ; and yet benefit thy self by it in following it : There

is no more danger out of a picture, then out of a historie, if thou intend no more in either then example. Though thou have a West, a dark and a sad condition, that thou art but earth, a man of infirmities, and ill-counselled in thy self: yet thou hast here a North, that scatters and dispells these clouds, that God proposes to thee in his Scriptures; and otherwise, images, patterns of good and holy men to go by. But beyond this North, this assistance of good examples of men, thou hast a South, a Meridionall height, by which thou seest thine image, thy pattern, to be no copie, no other man, but the originall it self, God himself: *Faciamus ad nostram; Let us make man in our image, after our likeness.*

Here we consider first, where the image is; and then, what it doth: first, in what part of man God hath imprinted this his image; and then, what this image conferres and derives upon man, what it works in man. And as when we seek God in his essence, we are advised to proceed by *negatives* (God is *not mortall, not passible:*) so when we seek the image of God in man, we begin with a *negative*, This image is not his *Bodie*. *Tertullian* declined to think it was; nay, *Tertullian* inclined others to think so; for he is the first that is noted to have been the authour of that opinion that God had a bodie: yet *S. Augustine* excuses *Tertullian* for heresie: *Because* (sayes he) *Tertullian* might

IIII Part.
Meridies.

mean, That it was so sure that there is a God; and that God was a certain, though not a finite essence; that God was so farre from being nothing, as that he had rather a bodie. Because it was possible to give a good interpretation of *Tertullian*, that charitable Father would excuse him of heresie. I would S. *Augustines* charitie might prevail with them that pretend to be *Augustinianissimi*, and to adore him so much in the *Romane Church*, not to cast the name of *Heresie* upon every probleme, nor the name of *Heretick* upon every inquirer of truth. S. *Augustine* would deliver *Tertullian* from heresie, in a point concerning God; and they will condemne us of heresie, in every point that may be drawn to concern, not the *Church*, but the *Court of Rome*; not their doctrine, but their profit. *Malo de misericordia Deo rationem reddere, quàm de crudelitate*; I shall better answer God for my mildenesse, then for my severitie. And though anger towards a brother, or a *Racha*, or a *Fool*, will bear an action; yet he shall recover lesse against me at that barre, whom I have called weak, or misse-led (as I must necessarily call many in the *Romane Church*) then he whom I have passionately and peremptorily called *heretick*: for I dare call an opinion *heresie* for the matter, a great while before I dare call the man that holds it an *heretick*: for that consists much in the manner. It must be matter of faith, before the matter be heresie; but there must be
 pertinacie

pertinacie after convenient instruction, before the man be an heretick. But how excusable soever *Tertullian* be herein, in *S. Augustines* charitie, there was a whole sect of hereticks an hundred yeares after *Tertullian*; the *Audiani*, who over literally taking those places of Scripture, where God is said to have hands, and feet, and eyes, and eares, beleaved God to have a bodie like ours; and accordingly interpreted this text, that in that image, and that likenesse, a bodily likenesse, consisted this image of God in man. And yet even these men, these *Audians*, *Epiphanius* (who first took knowledge of them) calls but *schismaticks*, not *hereticks*: so loth is charitie to say the worst of any. Yet we must remember them of the *Romane* perswasion, that they come too neare giving God a bodie in their *pictures* of God the Father: and they bring the bodie of God, that bodie which God the Sonne hath assumed, the bodie of Christ, too neare in their *Transsubstantiation*: not too neare our faith (for so it cannot be brought too neare to our sense, so it is as really there as we are there) not too neare in the *ubi*; for so it is there, there, that is, in that place to which the Sacrament extends it self: for the Sacrament extends as well to heaven, from whence it fetches grace, as to the table from whence it delivers bread and wine: but too neare in *modo*; for it comes not thither that way. We must necessarily complain, that they
make

John 20.17.

make religion too bodily a thing. Our Saviour Christ corrected *Marie Magdalenes* zeal, where she flew to him in a personall devotion; and said, *Touch me not, for I am not yet ascended to my Father.* Fix your meditations upon Christ Jesus, so as he is now at the right hand of his Father in heaven, and entangle not your selves so with controversies about his bodie, as to lose ~~reall~~ charitie for *imaginarie* zeal; nor enlarge your selves so farre in the pictures and images of his bodie, as to worship them more then him. As *Damascen* sayes of God, that he is *Superprincipale principium*, *A beginning before any beginning we can conceive; and praterca aternitas*, *an eternitie infinitely elder then any eternity we can imagine:* so he is *superspiritualis Spiritus*, such a *Superspirit*, as that the soul of man, and the substance of angels, is but a bodie compared to this Spirit. God hath no bodie, though *Tertullian* disputed it, though the *Audians* preached it, though the *Papists* paint it: and therefore this image of God is not in the body of man that way.

Nor that way neither which some others have assigned, That God, who hath no bodie as God, yet in the creation did assume that form which man hath now, and so made man in his image, that is, in that form which he had then assumed. Some of the ancients thought so; and some other men of great estimation in the *Romane* Church have thought so too. In particular,

lar, *Oleaster*, a great officer in the Inquisition of *Spain*. But great inquirers into other men, are easie neglecters of themselves. The image of God is not in mans bodie this way.

Nor that third way which others have imagined, that is, that when God said, *Let us make man after our likenesse*, God had respect to that form, which in the fulnesse of time his Sonne was to take upon him upon earth. Let us make him now (sayes God) at first, like that which I intend hereafter my Sonne shall be: for though this were spoken before the fall of man, and so before any occasion of decreeing the sending of Christ; yet in the School a great part of great men adhere to that opinion; That God from all eternitie had a purpose, that his Sonne should become man in this world, though Adam had not fallen; *Non ut medicus, sed ut Dominus, ad nobilitandum genus humanum*, say they: Though Christ had not come as a *Redeemer*, if man had not needed him by sinne, but had kept his first state; yet as a *Prince*, that desired to heap honour upon him whom he loves, to do man an honour by his assuming that nature, Christ (say they) should have come: and to that image, that form which he was to take then, was man made in this text, say these imaginers. But (alas!) how much better were wit and learning bestowed, to prove to the *Gentiles* that a Christ must come (that they beleeve not) to prove to the *Jews*, that the Christ is come (that they

they beleeve not) to prove to our own consciences, that the same Christ may come again this minute to judgement (we live as though we beleeved not that) then to have filled the world, and torn the Church with frivolous disputations, Whether Christ should have come if Adam had not fallen? Wo unto fomentours of frivolous disputations. None of these wayes: not because God hath a bodie, not because God assumed a bodie; not because it was intended that Christ should be born, before it was intended that man should be made, is this image of God in the bodie of man: nor hath it in any other relation respect to the bodie; but, as we say in the School, *argutivè*, and *significativè*; that because God hath given man a bodie of a nobler form then any other creature, we inferre, and argue, and conclude from thence, that God is otherwise represented in man then in any other creature: and so farre is this image of God in the bodie above that in the creatures, that as you see some pictures, to which the very tables are jewels; some watches, to which the very cases are jewels; and therefore they have outward cases too; and so the picture and the watch are in that outward case, of what manner stuff soever that be: so is this image in this bodie, as in an outward case, so as that you may not injure nor enfeeble this bodie, neither by sinfull intemperance and licentiousnesse, nor by inordinate fastings or other disciplines of imaginarie

imaginarie merits, while the bodie is alive; for the image of God is in it: nor defraud the body of decent buriall and due solemnities after death; for the image of God is to return to it. But yet the bodie is but the outward case, and God looks not for the gilding, or enamelling, or painting of that; but requires the labour and cost therein to be bestowed upon the table it self, in which this image is immediately, that is, the soul: and that is truly the *ubi*, the place where this image is. And there remains onely now the operation thereof, how this image of God in the soul of man works.

The sphere then of this Intelligence, the gallerie for this picture, the arch for this statue, the table and frame and shrine for this image of God, is inwardly and immediately the soul of man: not *immediately* so, as that the soul of man is a part of the essence of God; for so essentially Christ onely is the image of God. S. *Augustine* at first thought so; *Putabam te, Deus, corpus lucidum, & me frustum de illo corpore*: I took thee, O God (sayes that Father) to be a globe of fire, and my soul to be a spark of that fire; thee to be a bodie of light, and my soul to be a beam of that light. But S. *Augustine* doth not onely retract that in himself, but dispute against it in the *Manichees*. But this image is in our soul, as the soul is the *max*, and this image the *seal*. The comparison is S. *Cyrils*; and he addes well, that no seal but that which printed

the wax at first, can fit that wax, and fill that impression after: no image, but the image of God, can fit our soul; every other seal is too narrow, too shallow for it. The magistrate is sealed with the *Lion*; the *Wolf* will not fit that seal: the magistrate hath a power in his hand, but not *oppression*. Princes are sealed with the *Crown*; the *Mitre* will not fit that seal. Powerfully and graciously they protect the Church, and are supreme heads of the Church, but they minister not the Sacraments of the Church: they give preferments, but they give not the capacity of preferments: they give order who shall have, but they have not Orders by which they are enabled to have that they have. Men of inferior and laborious callings in the world are sealed with the *Crosse*; a *Rose*, or a *bunch of Grapes* will not answer that seal: ease and plentie in age must not be looked for without crosses, and labour, and industrie in youth. All men, Prince and people, Clergie and Magistrate, are sealed with the image of God, with a conformitie to him; and worldly seals will not answer that, nor fill up that seal. We should wonder to see a mother in the midst of many sweet children, passing her time in making babies and puppers for her own delight. We should wonder to see a man, whose chambers and galleries were full of curious master-pieces, thrust in a village-fayre, to look upon sixpenie pictures & three-farthing prints. We have all the image of God

at home; and we all make babies, fancies of honour in our ambitions. The master-piece is our own, in our own bosome; and we thrust in countrey-fayres, that is, we endure the distempers of any unseasonable weather, in night-journeys and watchings; we endure the oppositions, and scorns, and triumphs of a rivall and competitor, that seeks with us, and shares with us. We endure the guiltinesse and reproach of having deceived the trust which a confident friend reposes in us, and sollicite his wife or daughter. We endure the decay of fortune, of bodie, of soul, of honour, to possesse lovers pictures; pictures that are not originals, not made by that hand of God, Nature; but artificiall beauties: and for that bodie we give a soul; and for that drug which might have been bought where they bought it, for a shilling, we give an estate. The image of God is more worth then all substances; and we give it for colours, for dreams, for shadows.

But the better to prevent the losse, let us consider the having of this image; in what respect, in what operation this image is in our soul: for whether this image be in those faculties, which we have in *Nature*; or in those qualifications which we have in *Grace*; or in those super-illustrations, which the blessed shall have in *Glorie*, hath exercised the contemplation of many. Properly this image is in nature; in the naturall reason, and other faculties

of the immortall soul of man; for thereupon doth S. Bernard say, *Imago Dei nri potest in gehenna, non exuri*; till the soul be burnt to ashes, to nothing (which cannot be done, no not in hell) the image of God cannot be burnt out of the soul; for it is radically, primarily in the very soul it self: and whether that soul be infused into the elect, or reprobate, that image is in that soul: as farre as he hath a soul by nature, he hath the image of God by nature in it. But then the seal is deeper cut, or harder pressed, or better preserved in some then in others, and in some other considerations then meerly naturall: therefore we may consider man, who was made here to the image of God, and of God in three persons, to have been made so in Gods intendment three wayes: Man had this image in *Nature*, and doth deface it; he hath it also in *Grace* here, and so doth refresh it; and he shall have it in *Glorie* hereafter, and that shall fix it, establish it. And in every of these three, in this Trinitie in man, Nature, Grace, and Glorie, man hath not onely the image of God, but the image of all the persons of the Trinitie, in every of his three capacities. He hath the image of the Father, the image of the Sonne, the image of the holy Ghost, in nature; and all these also in grace; and all these in glorie too. How all these are in all, I cannot hope to handle particularly, not though I were upon the first grain of our sand,

upon

upon the first dram of your patience, upon the first flash of my strength: But a cleare repeating of these many branches, that these things are thus, that all the persons of the heavenly Trinitie are (in their image) in every branch of this humane Trinitie in man, may (at least must) suffice.

In nature then, man, that is, the soul of man, hath this image of God; of God, considered in his unities, entirely, altogether in this, that this soul is made of nothing, proceeds of nothing. All other creatures are made of that preexistent matter which God had made before; so were our bodies too, but our souls of nothing: now not to be made at all, is to be God himself; onely God himself was never made. But to be made of nothing, to have no other parent but God, no other element but the breath of God, no other instrument but the purpose of God, this is to be the image of God; for this is nearest to God himself (who was never made at all) to be made of nothing. And then man (considered in nature) is otherwise the nearest representation of God too: for the steps which we consider, are foure; First, *Esse, Being*; for some things have onely a being, and no life, as stones: Secondly, *Vivere, Living*; for some things have life, and no sense, as plants: and then thirdly, *Sentire, Sense*; for some things have sense, and no understanding; which understanding and
reason

reason man hath with his being, and life, and sense; and so is in a nearer station to God, then any creature, and a livelier image of him (who is the root of being) then all they; because man onely hath all the declarations of beings. Nay, if we consider Gods eternitie, the soul of man hath such an image of that, as that, though man had a beginning, which the originall, the eternall God himself had not; yet man shall no more have an end, then the originall, the eternall God himself shall have. And this image of eternitie, this post-meridian, this after-noon eternitie, that is, this perpetuities and after-everlastingnesse is in man, meerly as a naturall man, without any consideration of grace: for the reprobate can no more die, that is, come to nothing, then the elect. It is but of the naturall man that *Theodoret* sayes, *A King built a citie, and erected his statue in the midst of that citie;* that is, God made man, and imprinted his image in his soul. *How will this King take it* (sayes that Father) *to have this statue thrown down?* Every man doth so, if he do not exalt his naturall faculties, if he do not hearken to the law written in his heart, if he do not run, as *Plato*, or as *Socrates*, in the wayes of vertuous actions; he throws down the statue of this King, he defaces the image of God. *How would this King take it* (sayes he) *if any other statue, especially the statue of his enemy should be set up in his place?* Every man doth so too, that embraces false

false opinions in matter of doctrine, or false appearances of happinesse in matter of conversation; for these a naturall man may avoid in many cases, without that addition of Grace which is offered to us as Christians. That comparison of other creatures to man, which is intimated in Job, is intended but of the naturall man. There speaking of Behemoth, that is, of the greatest of creatures, he sayes in our Translation that *He is the chief of the wayes of God*: S. Hierom hath it, *Principium*; and others before him, *Initium viarum Dei*; that when God went the progresse over the world in the creation thereof, he did but begin, he did but set out at Behemoth, at the best of all such creatures; *He*. All they were but *Initium viarum*, *The beginning of the wayes of God*: but, *Finis viarum*, *the end of his journey*, and the eve, the vespers of his Sabbath, was the making of man, even of the naturall man. Behemoth and the other creatures were *vestigia*, sayes the School. In them we may see where God hath gone; for all being is from God: and so every thing that hath a being, hath *filiationem vestigii*, a testimonie of Gods having passed that way, and called in there: but man hath *filiationem imaginis*, an expression of his image; and doth the office of an image or picture, to bring him whom it represents, the more lively to our memories. Gods abridgement of the whole world was man; reabridge man into his least volume, *in pura naturalia*, as he is but meer man, and so he hath the image of God in his soul.

Job 40.19.

He hath it as God is considered in his unitie; for as God is, the soul of man is, indivisibly, impartibly, one entire. And he hath it also as God is notified to us in a Trinitie: for as there are three persons in the essence of God; so are there three faculties in the soul of man. The attributes, and some kinde of speculation of the persons in the Trinitie, are, power to the Father, wisdom to the Sonne, and goodnesse to the holy Ghost. And the three faculties of the soul have the images of these three: the *Understanding* is the image of the Father, that is, *Power*; for no man exercises power, no man can govern well, without understanding the natures & dispositions of them whom he governs: and therefore in this consists the power which man hath over the creature, that man understands the nature of every creature; for so Adam did when he named every creature according to the nature thereof: and by this advantage of our understanding them, and comprehending them, we master them; and so, *Obliviscuntur quod nata sunt*, sayes S. *Ambrose*: the lion, the bear, the elephant, have forgot what they were born to; *Induuntur quod jubentur*, they invest and put on such a disposition and such a nature as we enjoyn them & appoint them: *Serviunt ut famuli* (as that Father pursues it elegantly) and, *Verberantur ut timidi*; they wait upon us as servants, who, if they understood us, as well as we understand them, might be our masters; and they receive correction from us, as though they were afraid of us, when, if they understood us, they

they would know that we were not able to stand in the teeth of the lion, the horn of the bull, in the heels of the horse; and, *Adjuvantur ut infirmi*, they counterfeit a weaknesse, that they might be beholding to us for help; and they are content to thank us, if we afford them rest, or any food, who, if they understood us as well as we do them, might tear our meat out of our throats; nay, tear out our throats for their meat. So then in this first naturall facultie of the soul, the *Understanding*, stands the image of the first person, the *Father, Power*.

And in the second facultie, which is the *Will*, is the image, the attribute of the second person, the *Sonne*, which is *Wisdom*: for wisdom is not so much in knowing, in understanding, as in electing, in choosing, in assenting. No man needs go out of himself, nor beyond his own legend, and the historie of his own actions for examples of that, That many times we know better, and choose ill ways. Wisdom is in choosing or assenting.

And then in the third facultie of the soul, the *Memorie*, is the image of the third person, the *holy Ghost*, that is, *Goodnesse*. For to remember, to recollect our former understanding, and our former assenting, so farre as to do them, to crown them with action, that is true goodnesse. The office that Christ assignes to the holy Ghost, and the goodnesse which he promisseth in his behalf is this, that he shall bring former things to our remembrance. The wise man places all goodnesse in this facultie, the *Memorie*: properly nothing can fall into the

John 14.
26.

Ecclus 7.
36.

Memorie, but that which is past; and yet he sayes, *Whatsoever thou takest in hand, remember the end, and thou shalt never do amisse.* The end cannot be yet come, and yet we are bid to remember that. *Vivus per omnes sensus recurrit*, sayes S. Augustine: as all senses are called *sight* in the Scriptures (for there is *Gustate Dominum*, and *Audite*, and *Palpate*; *Taste* the Lord, and *Heare* the Lord, and *Feel* the Lord; and still the *Videte* is added, *Taste and see* the Lord) so all goodnesse is in *remembring*; all goodnesse (which is the image of the holy Ghost) is in bringing our understanding and our assenting into action. Certainly (beloved) if a man were like the King but in countenance, and in proportion, he himself would think somewhat better of himself, and others would be the lesse apt to put scorns or injuries upon him, then if he had a vulgar and course aspect: with those who have the image of the Kings *power* (the *Magistrate*) the image of his *wisdome* (the *Council*) the image of his *goodnesse* (the *Clergie*) it should be so too; there is a respect due to the image of the King in all that have it. Now in all these respects, man, the meer naturall man, hath the image of the King of kings; and therefore respect that image in thy self, and exalt thy naturall faculties, emulate those men, and be ashamed to be outgone by those men who had no light but nature. Make thine understanding, and thy will, and thy memorie (though but naturall faculties) serviceable to thy God, and auxiliarie & subsidiarie for thy salvation: for though they
be

be not naturally instruments of grace, yet naturally they are susceptible of grace, and have so much in their nature, as that by grace they may be made instruments of grace, which no facultie in any creature but man can be. And do not think that because a naturall man cannot do all, he hath nothing to do for himself.

This then is the image of God in man, the first way, in *Nature*; and most literally this is the intention of the text. Man was this image thus; and the room furnished with this image, was paradise: but there is a better room then that paradise for the second image (the image of God in man by *Grace*) that is, the Christian Church: for though for the most part this text be understood *de naturalibus*, of our naturall faculties; yet *Origen*, and not onely such allegoricall expositours, but Saint *Basil*, and *Nissen*, and *Ambrose*, and others, who are literall enough, assigne this image of God to consist in the gifts of Gods grace, exhibited to us here in the Church. A Christian then in that second capacitie, as a *Christian*, and not onely as a *Man*, hath this image of God, of God first considered entirely. And those expressions of this impression, those representations of this image of God in a Christian by grace, which the Apostles have exhibited to us, that we are *the sonnes of God*, *the seed of God*, *the off-spring of God*, and *partakers of the divine nature*, (which are high and glorious exaltations) are enlarged and exalted by *Damasce*n to a further height, when he sayes, *Sicut Deus*
K 3 *homo,*

homo, ita ego Deus; As God is man, so I am God, sayes
Damascen; I, taking in the whole mankinde (for so
Damascen takes it out of *Nazianzen*, and he sayes,
Sicut verbum caro, ita caro verbum; As God was made
man, man may become God) but especially I; I, as I
 am wrought upon by grace in Christ Jesus. So a
 Christian is made the image of God entirely. To
 which expression S. Cyril also comes neare, when
 he calls a Christian *Deiformem hominem*, *man in*
the form of God; which is a mysterious and a blessed
 metamorphosis and transfiguration: that, whereas
 it was the greatest trespassse of the greatest trespas-
 ser in the world, the devil, to say, *Similis ero Al-*
tissimis, *I will be like the Highest*; it would be as
 great a trespassse in me not to be like the Highest,
 not to conform my self to God, by the use of his
 grace in the Christian Church. And whereas the
 humiliation of my Saviour is in all things to be
 imitated by me, yet herein I am bound to depart
 from his humiliation; that, whereas he being in the
 form of God, took the form of a servant; I, being
 in the form of a servant, may (nay, must) take up-
 on me the form of God, in being *Deiformis homo*,
 a man made in Christ, the image of God. So have
 I the image of God entirely in his unitie, because
 I professe that faith which is but one faith, and
 under the seal of that Baptisme which is but one
 Baptisme. And then, as of this one God, so I have
 also the image of the severall persons of the Trini-
 tie, in this capacitie as I am a Christian, more then
 in my naturall faculties.

Isa. 14. 14.

Phil. 2. 6, 7.

Ephes. 4. 5.

The

The attribute of the first person, the Father, is Power: and none but a Christian hath power over those great tyrants of the world, Sinne, Satan, Death, and Hell. For thus my power accrues and grows unto me: first, *Possūm judicare*, I have a power to judge; a judicarie, a discretive power, a power to discern between a naturall accident and a judgement of God, and will never call a judgement an accident; and between an ordinarie occasion of conversion, & a temptation of Satan: *Possūm judicare*. And then, *Possūm resistere*, which is another act of power: when I finde it to be a temptation, I am able to resist it. And *Possūm stare* (which is another) I am able not onely to withstand, but to stand out this battell of temptations to the end. And then, *Possūm capere*; that which Christ proposes for a triall of his disciples, *He that is able to receive it, let him receive it*: I shall have power to receive the gift of continencie against all temptations of that kinde. Bring it to the highest act of power, that with which Christ tried his strongest Apostles; *Possūm bibere calicem*, I shall be able to drink of Christs cup, even to drink his blood, and be the more innocent for that; and to poure out my blood, and be the stronger for that. *In Christo omnia possūm*; there is the fulnesse of power: *In Christ I can do all things*; I can want, or I can abound; I can live, or I can die. And yet there is an extension of power beyond all this, in this, *Non possūm peccare*; being born of God in Christ, I cannot sinne. This that seems to have a name of impotence, *Non possūm*,

1. Cor. 6. 5.

Eph. 6. 13.

Matt. 19.
12.Matt. 20.
22.

Phil. 4. 13.

1 John 3.
9.

sum, I cannot, is the fullest omnipotence of all: I cannot sinne; not sinne to death; not sinne with a desire to sinne, not sinne with a delight in sinne; but that temptation that overthrows another, I can resist; or that sinne which being done, casts another into desperation, I can repent. And so I have the image of the first person, the Father, in *Power*.

The image of the second person, whose attribute is *Wisdom*, I have in this, that wisdom being the knowledge of this world and the next, I embrace nothing in this world, but as it leads me to the next: for thus my wisdom, my knowledge grows: first, *Scio cui credidi, I know whom I have beleaved*; I have not mislaid my foundation; my foundation is Christ: and then, *Scio non moriturum*; my foundation cannot sink: I know that *Christ being raised from the dead, dies no more*: again, *Scio quod desideret spiritus*; I know what my spirit, enlightened by the Spirit of God, desires: I am not transported with illusions and singularities of private spirits. And as in the attribute of *Power* we found an *Omnipotence* in a Christian; so in this there is an *Omniscience*. *Scimus quia omnem scientiam habemus*; there is all together: *We know that we have all knowledge*; for all S. Pauls universall knowledge was but this, *Iesum crucifixum: I determined not to know any thing, save Iesus Christ, and him crucified*. And then the way by which he would proceed and take degrees in this wisdom, was, *stultitia pradicandi*; the way that God had ordained: *When the world*

2. Tim. I.
12.

Rom. 6.9.
Rom. 8.17.

1. Cor. 3.1.

1. Cor. 2.1.

1. Cor. 1.
21.

world by wisdom knew not God, it pleased God by the foolishnesse of preaching to save them that beleeve.

These then are the steps of Christian wisdom: my foundation is Christ; of Christ I enquire no more but fundamentall doctrines, him crucified; and this I apply to my self by his ordinance of preaching. And in this wisdom I have the image of the second person.

And then of the third also in this, that, his attribute being goodnesse, I, as a true Christian, call nothing good, that conduceth not to the glorie of God in Christ Jesus; nor any thing ill, that draws me not from him. Thus I have an expresse image of his goodnesse, that *Omnia cooperantur in bonum*; all things work together for my good, if I love God. I shall thank my fever, blesse my povertie, praise my oppressour; nay, thank, and blesse, and praise even some sinne of mine, which by the consequences of that sinne, which may be shame, or losse, or weaknesse, may bring me to a happie sense of all my former sinnes; and shall finde it to have been a good fever, a good povertie, a good oppression, yea, a good sinne. *Vertit in bonum*, sayes Joseph to his brethren; *You thought evil, but God meant it unto good*: and I shall have the benefit of my sinne, according to his transmutation; that is, though I meant ill in that sinne, I shall have the good that God meant in it. *There is no evil in the citie, but the Lord doth it*: but if the Lord do it, it cannot be evil to me. I beleeve that I shall see *bona Dei*, the goodnesse of the Lord in the land of the living; that is, in heaven: but David speaks also of *signum*

Rom. 8. 28.

Gen. 50. 20

Amos 3. 6.

Psal. 27. 13.

in bonum; Shew me a token of good: and God will shew me a present token of future good, an inward infallibilitie, that this very calamitie shall be beneficiall and advantageous unto me: and so as in nature I have the image of God in my whole soul, and of all the three persons in the three faculties thereof; the understanding, the will, and the memorie: so in grace, in the Christian Church, I have the same images of the power of the Father, of the wisdom of the Sonne, of the goodness of the holy Ghost, in my Christian profession. And all this we shall have in a better place then paradise (where we considered it in nature) and a better place then the Church, as it is militant (where we considered it in grace) that is, in the kingdome of heaven (where we considered this image in glorie) which is our last word.

There we shall have this image of God in perfection: for if *Origen* could lodge such a conceit, that in heaven at last all things should ebbe back into God, as all things flowed from him at first; and so there should be no other essence but God, all should be God, even the devil himself: how much more may we conceive an unexpressible association (that is too farre off) an assimilation (that is not neare enough) an identification (the School would venture to say so) with God in that state of glorie! Whereas the sunne by shining upon the moon, makes the moon a planet, a starre as well as it self, which otherwise would be but the thickest and darkest part of that sphere: so those beams of glorie which shall issue from my God,

God, and fall upon me; shall make me (otherwise a clod of earth, and worse, a dark soul, a spirit of darknesse) an angel of light, a starre of glorie, a something that I cannot name now, not imagine now, nor to morrow, nor next yeare; but ever in that particular, I shall be like God: that as he that asked a day to give a definition of God, the next day asked a week, and then a moneth, and then a yeare; so undeterminable would my imaginations be, if I should go about to think now, what I shall be there: I shall be so like God, as that the devil himself shall not know me from God, so farre as to finde any more place to fasten a temptation upon me, then upon God; nor to conceive any more hope of my falling from that kingdome, then of Gods being driven out of it: for though I shall not be immortall as God, yet I shall be as immortall as God. And there is my image of God, of God considered all together, and in his unitie in the state of grace.

I shall have also then the image of all the three persons of the Trinitie. *Power* is the Fathers; and a greater power then he exercises here, I shall have there: here he overcomes enemies, but yet here he hath enemies; there, there are none: here they cannot prevail; there they shall not be. So *Wisdome* is the image of the Sonne; and there I shall have better wisdom: the spirituall wisdom it self is here: for here our best wisdom is, but to go towards our end; there it is to rest in our end: here it is to seek to be glorified by God; there it is that God may be everlastingly glorified by me.

The image of the holy Ghost is *Goodnesse*. Here our goodnesse is mixt with some ill; faith mixt with scruples, & good works mixt with a love of praise, and hope of better mixt with fear of worse: there I shall have sincere goodnesse, goodnesse impermixt, intemperate and indeterminate goodnesse; so good a place, as no ill accident shall annoy it; so good companie as no impertinent, no importune person shall disorder it; so full a goodnesse, as no evil of sinne, no evil of punishment for former sins can enter; so good a God, as shall no more keep us in fear of his anger, nor in need of his mercie; but shall fill us first, and establish us in that fulnesse in the same instant, and give us a satietie that we can wish no more, and an infallibilitie that we can lose none of that, and both at once. Whereas the *Cabalists* expresse our nearenesse to God in that state, in that note, that the name of man and the name of God, A D A M and J E H O V A H, in their numerall letters are equall: so I would have leave to expresse that inexpressible state, so farre as to say, that if there can be other worlds imagined besides this that is under our moon, and if there could be other Gods imagined of those worlds, besides this God to whose image we are made, in *Nature*, in *Grace*, in *Glorie*; I had rather be one of these Saints in this heaven, then one of those Gods in those other worlds. I shall be like the angels in a glorified soul, and the angels shall not be like me in a glorified bodie.

The holy noblenesse and religious ambition that I would imprint in you for attaining of this glorie,

glorie, makes me dismisſe you with this note, for the fear of miſſing that glorie; that, as we have taken juſt occaſion to magnifie the goodneſſe of God towards us, in that he ſpeaks plurally, *Faciamus, Let Us, all Us* do this; & ſo poures out the bleſſings of the whole Trinitie upon us, in this image of himſelf, in every perſon of the three, and in all theſe three wayes which we have conſidered: ſo when the anger of God is juſtly kindled againſt us, God collectſ himſelf, ſummons himſelf, aſſembles himſelf, muſters himſelf, and threatens plurally too: for of thoſe foure places in Scripture, in which onely (as we noted before) God ſpeaks of himſelf in a royall plurall, God ſpeaks in anger, and in a preparation to deſtruction, in one of thoſe foure entirely; as entirely he ſpeaks of mercie but in one of them, in this text; here he ſayes meerly out of mercie, *Faciamus, Let Us, Us, all Us, make man*: and in the ſame pluralitie, the ſame univerſalitie, he ſayes after, *Descendamus & confundamus, Let Us, Us, all Us, go down to them and confound them*, as meerly out of indignation and anger, as here out of mercie. And in the other two places, where God ſpeaks plurally, he ſpeaks not meerly in mercie, nor meerly in juſtice in neither; but in both he mingles both: ſo that God carries himſelf ſo equally herein, as that no ſoul, no Church, no State may any more promiſe it ſelf patience in God if it provoke him, then ſuſpect anger in God if we conform our ſelves to him. For from them that ſet themſelves againſt him, God ſhall with-

Gen. 11. 7.

draw his image in all the persons and all the attributes: the Father shall withdraw his power, and we shall be enfeebled in our forces; the Sonne his wisdom, and we shall be enfeebled in our counsels; the holy Ghost his goodnesse, and we shall be corrupted in our manners, and corrupted in our religion, and be a prey to temporall and spirituall enemies, and change the image of God into the image of the beast. And as God loves nothing more then the image of himself in his Sonne, and then the image of his Sonne Christ Jesus in us; so he hates nothing more then the image of Antichrist in them in whom he had imprinted his Sonnes image; that is, declinations towards Antichrist, or concurrences with Antichrist, in them who were born, and baptized, and catechized, & blessed in the profession of his truth.

That God, who hath hitherto delivered us from all cause or colour of jealousies or suspicions thereof in them whom he hath placed over us, so conform us to his image in a holy life, that sinnes continued and multiplied by us against him, do not so provoke him against us, that those two great helps, the assiduitie of preaching, and the personall and exemplarie pietie & constancie in our Princes, be not by our sinnes made unprofitable unto us: for that is the height of Gods malediction upon a nation, when the assiduitie of preaching and the example of a religious Prince doth them no good, but aggravates their fault.

FINIS.

A
SERMON
Upon the xix verse of
the ii Chapter of
HOSEA.

By
D^r. DONNE
DEAN OF
PAULS.




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SERMON

D. BOYNE

1812



Hosea 2. 19.

And I will marrie thee
unto me for ever.



The word which is the hinge upon which all this text turns, is *Erash*: and *Erash* signifies not onely a *be-trothing*, as our later translation hath it, but a *marrying*; and so it is used by David, *Deliver me my wife Michal, whom I married*: and so our former translation had it, and so we accept it, and so shall handle it. *I will marrie thee unto me for ever.*

2.Sam.3.14

The first marriage that was made, God made; and he made it in Paradise: and of that marriage, I have had the like occasion as this, to speak before, in the presence of many honourable persons in this companie. The last marriage which shall be made, God shall make too, and in Paradise too, in the kingdome of heaven: and at that marriage, I hope in him that shall make it, to meet, not some, but all this companie. The marriage in this text hath relation to both those marriages.

M

It

It is it self the spirituall and mysticall marriage of Christ Jesus to the Church, and to every marriageable soul in the Church: and it hath a retrospect, it looks back to the first marriage; for to that the first word carries us, because from thence God takes his metaphor and comparison, *Sponsabo, I will marrie*: and then it hath a prospect to the last marriage; for to that we are carried in the last word, *In aeternum, I will marrie thee unto me for ever*. Be pleased therefore to give me leave in this exercise, to shift the Scene thrice, and to present to your religious considerations three objects, three subjects: first, a secular marriage, in Paradise; secondly, a spirituall marriage, in the Church; and thirdly, an eternall marriage, in Heaven: And in each of these three, we shall present three circumstances; first, the persons, *Me and Tibi, I will marrie thee*; and then the action, *Sponsabo, I will marrie thee*; and lastly, the term, *In aeternum, I will marrie thee to me for ever*.

I Part.

A& 15. 28.

In the first acceptance then, in the first, the secular marriage in Paradise, the persons were Adam and Eve: ever since, they are He and She, man and woman: at first, by reason of necessitie, without any such limitation as now; and now without any other limitations, then such as are expressed in the law of God. As the Apostles say, in the first generall Council, *We lay nothing upon you but things necessarie*; so we call nothing necessarie, but that which is commanded by God. If in heaven I may have the place of a man that hath performed the

com-

commandments of God, I will not change with him, that thinks he hath done more then the commandments of God enjoyned him. The rule of marriage for degrees and distance in bloud, is the law of God; but for conditions of men, there is no rule at all given. When God had made Adam and Eve in Paradise, though there were foure rivers in Paradise, God did not place Adam in a Monasterie on one side, and Eve in a Nunnerie on the other, and so a river between them. They that build walls and cloysters to frustrate Gods institution of marriage, advance the doctrine of devils, in forbidding of marriage. The devil hath advantages enow against us, in bringing men and women together: it was a strange and superdevilish invention, to give him a new advantage against us, by keeping men and women asunder, by forbidding marriage. Between the heresie of the *Nicolaitans*, that induced a communitie of women (any might take any) and the heresie of the *Tatians*, that forbad all (none might take any) was a fair latitude. Between the opinion of the *Manichaan* hereticks, that thought women to be made by the devil; and the *Colliridian* hereticks, that sacrificed to a woman, as to God, there is a fair distance. Between the denying of them souls, which *S. Ambrose* is charged to have done; and giving them such souls, as that they may be priests, as the *Peputian* hereticks did, is a fair way for a moderate man to walk in. To make them gods, is ungodly; and to make them devils, is de-

vilish: to make them mistresses, is unmanly; and to make them servants, is unnoble: to make them, as God made them, wives, is godly, and manly too. When in the Romane church they dissolve marriages in naturall kindred, in degrees where God forbids it not; when they dissolve marriage upon spirituall kindred, because my grandfather christened that womans father; when they dissolve marriage upon legall kindred, because my grandfather adopted that womans father, they separate those whom God hath joyned so farre, as to give them leave to joyn in lawfull marriage. When men have made vows to abstain from marriage, I would they would be content to trie a little longer then they do, whether they could keep that vow or no: And when men have consecrated themselves to the service of God in his Church, I would they would be content to trie a little further then they do, whether they could abstain or no: But to dissolve marriages made after such a vow, or after orders, is still to separate those whom God hath not separated. The persons are He and She, man and woman: they must be so much; he must be a man, she must be a woman: and they must be no more; not a brother and a sister, not an uncle and a neece. *Adduxit ad eum*, was the case between Adam & Eve; God brought them together: God will not bring me a precontracted person; he will not have me defraud another: God will not bring me a misbelieving, a superstitious person; he will not have me drawn
from

from himself: But let them be persons that God hath made, man and woman; and persons that God hath brought together, that is, not put asunder by any law of his; and all such are persons capable of this first, this secular marriage.

In which our second consideration is the action, *Sponsabo*; where the active is a kinde of passive: *I will marrie thee*, is, *I will be married to thee*; for we marrie not our selves. They are somewhat hard driven in the Romane church, when, making marriage a sacrament, and being pressed by us with this question, If it be a sacrament, who administers it? who is the Priest? they are faine to answer, The Bridegroom and the Bride, he and she are the Priest in that sacrament. As marriage is a civil contract, it must be done so in publick, as that it may have the testimonie of men: as marriage is a religious contract, it must be so done, as that it may have the benediction of the Priest. In a marriage without testimonie of men, they cannot claim any benefit by the Law; in a marriage without the benediction of the Priest, they cannot claim any benefit of the Church: for how matrimonially soever, such persons as have married themselves, may pretend to love and live together; yet all that love and all that life is but a regulated adulterie, it is not marriage.

Now this Institution of marriage had 3 objects: First, *In usionem*, it was given for a remedie against burning; and then, *In prolem*, for propagation, for children; and lastly, *In adiutorium*, for mutuall

help. As we consider it the first way, *Inustionem*, every heating is not a burning; every naturall concupiscence does not require a marriage: nay, every flaming is not a burning; though a man continue under the flame of carnall temptation, as long as S. Paul did, yet it needs not come presently to a *Sponsabo*, *I will marry*. God gave S. Paul other physick, *Gratia mea sufficit*, grace to stand under that temptation: and S. Paul gave himself other physick, *Contundo corpus*, convenient disciplines to tame his bodie. These will keep a man from burning; for, *Uri, est desideriiis vinci, desideria pati, illustris est & perfecti*: To be overcome by our concupiscencies, that is to burn; but to quench that fire by religious wayes, that is a noble, that is a perfect work. When God, at the first institution of marriage, had this first use of marriage in his contemplation, that it should be a remedie against burning, God gave man the remedie, before he had the disease: for marriage was instituted in the state of innocencie, when there was no inordinatenesse in the affections of man, and so no burning. But as God created Rheubarb in the world, whose qualitie is to purge choler, before there was any choler to purge: so God, according to his abundant forwardnesse to do us good, created a remedie before the disease, which he foresaw coming, was come upon us. Let him then, that takes his wife in this first and lowest sense, *In medicinam*, but as his physick, yet make her his cordiall physick, take her to his heart, and fill his heart with her; let her dwell

dwell there, and dwell there alone: and so they will be mutuall antidotes and preservatives to one another, against all forrain temptations. And with this blessing blesse thou, O Lord, these whom thou hast brought hither for this blessing: make all the dayes of their life, like this day unto them: and as thy mercies are new every morning, make them so to one another: and if they may not die together, sustain thou the survivor of them in that sad houre, with this comfort, that he that died for them both, will bring them together again in his everlastingnesse.

The second use of marriage was, *In prolificati-
onem, For children*: And therefore (as *S. Augu-
stine* puts the case) to contract before, that they will have no children, makes it no marriage, but an adultery. To deny themselves to one another, is as much against marriage, as to give themselves to another. To hinder that by physick, or any other practise; nay, to hinder that so farre, as by a deliberate wish or prayer against children, consists not well with this second use of marriage. And yet in this second use we do not so much consider generation, as regeneration; not so much procreation, as education; nor propagation, as transplantation of children: for this world might be filled full enough of children, though there were no marriage; but heaven could not be filled, nor the places of the fallen angels supplied, without that care of childrens religious education, which from parents in lawfull marriage they are likeliest to receive.

How

1. Sam. 3. 11

1. Sam. 4. 18

1. Tim. 3. 15

How infinite and how miserable a circle of sinne do we make, if, as we sinned in our parents loyns before we were born, so we sinne in our childrens actions when we are dead, by having given them either example or libertie of sinning! We have a fearfull commination from God, upon a good man, upon *Eli*, for his not restraining the licentiousnesse of his sonnes: *I will do a thing in Israel*, sayes God there, *at which both the eares of every one that heareth it shall tingle*: and it was executed; *Eli* fell down, and broke his neck. We have also a promise of consolation to women, for children: *She shall be saved in childe-bearing*, sayes the Apostle: but, as *Chrysostome* and others of the ancients observe and interpret that place (which interpretation arises out of the very letter) it is, *Si permanserint*; not, *If she*, but, *If they*, if the children continue in faith, and charitie, and holinesse, with sobrietie. The salvation of the parents hath so much relation to the childrens goodnesse, as that, if they be ill by the parents example or indulgence, the parents are as guiltie as the children. Art thou afraid thy childe should be stung with a snake, and wilt thou let him play with the old serpent, in opening himself to all temptations? Art thou afraid to let him walk in an ill aire, and art thou content to let him stand in that pestilent aire, that is made of nothing but oathes and execrations of blasphemous mouthes round about him? It is *S. Chrysostomes* complaint, *Perditionem magno pretio emunt, salutem nec dono accipere volunt*: we pay deere for our

our childrens damnation, by paying at first for all their childish vanities, and then for their sinfull insolencies at any rate; and we might have them saved, and our selves to the bargain (which were a frugall way, and a debt well hedged in) for much lesse. then ours and their damnation stands us in. If you have a desire, sayes that blessed Father, to leave them certainly rich, *Deum is relinque debitorum; Do some such thing for Gods servite, as you may leave God in their debt.* He cannot break; his estate is inexhaustible: He will not break promise, nor break day; *He will shew mercie unto thousands, in them that love him, and keep his commandments.* And here also may another shower of his benedictions fall upon them, whom he hath prepared and presented here; Let the wife be as a fruitfull vine, and their children like olive-plants. To thy glorie, let the parents expresse the love of parents, and the children, to thy glorie, the obedience of children, till they both lose that secular name of parents and children, and meet all alike, in one new name, all saints in thy kingdome, and fellow-servants there.

Pf. 118.3.

The third and last use in this institution of secular marriage, was, *In adiutorium, For mutuall help.* There is no state, no man in any state, that needs not the help of others. Subjects need Kings; and if Kings do not need their subjects, they need alliances abroad, and they need counsell at home. Even in paradise, where the earth produced all things for life, without labour, and the beasts

submitted themselves to man, so that he had no outward enemies; and in the state of innocencie in paradise, where, in man, all the affections submitted themselves to reason, so that he had no inward enemies; yet God, in this abundant paradise, and in this secure innocencie of paradise, even in the survey of his own works, saw, that though all that he had made, was good, yet he had not made all good; he found thus much defect in his own work, that man lacked an helper. Every bodie needs the help of others; and every good bodie does give some kinde of help to others. Even into the ark it self, where God blessed them all with a powerfull and an immediate protection, God admitted onely such, as were fitted to help one another, couples. In the ark, which was the type of our best condition in this life, there was not a single person. Christ saved once one thief at the last gasp, to show that there may be late repentances: but in the ark he saved none but married persons, to show, that he eases himself in making them helpers to one another. And therefore when we come to the *Posui Deum adiutorium meum*, to relie upon God primarily for our helper; God comes to the *Faciam tibi adiutorium*, *I will make thee a help like thy self*: not alwayes like in complexion, nor like in yeares, nor like in fortune, nor like in birth; but like in minde, like in disposition, like in the love of God and of one another, or else there is no helper. It was no kinde of help, that *Dauids* wife gave him, when she spoke

spoke by way of counsel, but in truth in scorn and derision, to draw him from a religious act, as the dancing before the ark at that time was. It is no help, for any respect, to slacken the husband in his religion. It was but a poore help that *Nabals* wife was fain to give him, by telling *David*, Alas, my husband is but a fool, like his name; and what will you look for at a fools hand? It is the worst help of all, to raise a husband by dejecting her self, to help her husband forward in this world, by forfeiting sinfully and dishonourably her own interest in the next. The husband is the helper in the nature of a foundation, to sustain and uphold all; the wife in the nature of the roof, to cover imperfections and weaknesses: the husband in the nature of the head, from whence all the sinews flow; the wife in the nature of the hands, into which those sinews flow, and enable them to do their offices: the husband helps as legs to her; she moves by his motion: the wife helps as a staffe to him; he moves the better by her assistance. And let this mutuall help be a part of our present benediction too: In all the wayes of fortune, let his industrie help her; and in all the crosses of fortune, let her patience help him; and in all emergent occasions and dangers, spirituall or temporall, *O God, make speed to save them; O Lord, make haste to help them.*

We have spoken of the persons, Man and Woman, Him and Her; and of the action, first, as it is physick, but cordiall physick; and then for children,

dren, but children to be made the children of God; and lastly for help, but true help, and mutuall help: there remains yet in this secular marriage, the term how long, for ever; *I will marrie thee for ever.* Now though there be properly no eternitie in this secular marriage, nor in any thing in this world, (for eternitie is onely that which never had beginning, nor ever shall have end) yet we may consider a kinde of eternitie, a kinde of circle, without beginning, without end, even in this secular marriage: for first, marriage should have no beginning before marriage; no half marriages, no lending away of the minde in conditionall precontracts before, no lending away of the bodie in unchaste wantonnesse before. The bodie is the temple of the holy Ghost; and when two bodies by marriage are to be made one temple, the wife is not as the chancell, reserved and shut up, and the man as the walks below, indifferent and at libertie for every passenger. God in his temple looks for first-fruits from both; that so, on both sides, marriage should have such a degree of eternitie, as to have had no beginning of marriage before marriage. It should have this degree of eternitie too, this qualitie of a circle, to have no interruption, no breaking in the way, by unjust suspicions and jealousies. Where there is *spiritus immunditiei*, as S. Paul calls it, *A spirit of uncleannesse*, there will necessarily be *spiritus zelotypia*, as Moses calls it, *A spirit of jealousy*. But to raise the devil in the power of the devil, to call up one spirit

spirit by another spirit, by the spirit of jealousie and suspition, to induce the spirit of uncleannesse where it was not, if a man conjure up a devil so, God knows who shall conjure it down again. As jealousie is a care, and not a suspition, God is not ashamed to protest of himself, that he is *a jealous God*. God commands that no idolatrie be committed, *Thou shalt not bowe down to a graven image*; and before he accuses any man to have bowed down to a graven image, before any idolatrie was committed, he tells them that he is a jealous God; God is jealous before there be any harm done. And God presents it as a curse, when he sayes, *My jealousie shall depart from thee, and I will be quiet, and no more angrie*; that is, I will leave thee to thy self, and take no more care of thee. Jealousie that implies care, and honour, and counsel, and tenderneesse, is rooted in God; for God is a jealous God, and his servants are jealous servants, as S. Paul professes of himself, *I am jealous over you with a godly jealousie*. But jealousie that implies diffidence, and suspition, and accusation, is rooted in the devil; for he is *The accuser of the brethren*.

Exod. 20. 5

Eze. 16. 42.

2. Cor. 11. 2

So then this secular marriage should be *In aeternum*, eternall, for ever, as to have no beginning before, and so too, as to have no jealous interruption by the way; for it is so eternall, as that it can have no end in this life. Those whom God hath joyned, no man, no devil can separate so, as that it shall not remain a marriage so farre, as that,

if those separated persons will live together again, yet they shall not be new married; so farre, certainly, the band of marriage continues still. The devil makes no marriages: he may have a hand in drawing conveyances; in the temporall conditions there may be practise; but the marriage is made by God in heaven. The devil can break no marriages neither, though he can by sinne break off all the good uses, and take away all the comforts of marriage. I pronounce not now, whether adulterie dissolve marriage or no: It is *S. Augustines* wisdom to say, *When the Scripture is silent, let me be silent too*: and I may go lower then he, and say, *Where the Church is silent, let me be silent too*; and our Church is so farre silent in this, as that it hath not said, that adulterie dissolves marriage. Perchance then it is not the death of marriage; but surely it is a deadly wound. We have authours in the *Romane* church, that think *Fornicationem non vagant*, that such an incontinent life, as is limited to one certain person, is no deadly sinne: but there are none, even amongst them, that diminish the crime of adulterie. *Habere quasi non haberes*, is Christs counsel; to have a wife, as though thou hadst none, that is, for continencie and temperance, and forbearance, and abstinence upon some occasions. But, *Non habere quasi haberes*, is not so: not to have a wife, and yet have her; to have her that is anothers, this is the devils counsel. Of that salutation of the Angel to the blessed Virgin Mary, *Blessed art thou amongst women*, we may make

make ever this interpretation, not onely that she was blessed *amongst* women, that is, *above* women; but that she was *Benedicta*, *Blessed* amongst women, that all women blest her, that no woman had occasion to curse her. And this is the eternitie of this secular marriage, as farre as this world admits any eternitie, that it should have no beginning before, no interruption of jealousie in the way, no such approach towards dissolution, as that incontinencie, in all opinions, and in all Churches, is agreed to be. And here also, without any scruple of fear, or of suspicion of the contrarie, there is place for this benediction upon this couple: Build, O Lord, upon thine own foundations, in these two, and establish thy former graces with future; that no person ever complain of either of them, nor either of them of one another; and so he and she are married *in aeternum*, *for ever*.

We are come now, in our order proposed at first, to our second part; for all is said that I intended of the secular marriage. And of this second, the spirituall marriage, much needs not to be said: there is another priest that contracts that, another preacher that celebrates that, the Spirit of God, to our spirit. And for the third marriage, the eternall marriage, it is a boldnesse to offer to say any thing of a thing so inexpressible as the joyes of heaven; it is a diminution of them, to go about to heighten them; it is a shadowing of them, to go about to lay any colours or lights upon

II Part.

on them. But yet your patience may perchance last to a word of each of these three circumstances, the persons, the action, the term, both in this spirituall and in the eternall marriage.

First then, as in the former part, the secular marriage, for the persons there, we considered first Adam and Eve; and after, every man and woman, and this couple in particular: so in this spirituall marriage, we consider first Christ and his Church, for the persons; but more particularly, Christ and my soul. And can these persons meet? In such a distance, and in such a disparagement, can persons meet? The Sonne of God, and the sonne of man? When I consider Christ to be *Germen Jehova*, the bud and blossome, the fruit & off-spring of Jehovah, Jehovah himself; and my self, before he took me in hand, to be, not a potters vessel of earth, but that earth of which the potter might make a vessel if he would, and break it if he would, when he had made it: when I consider Christ to have been from before all beginnings, and to be still the image of the Father, the same stamp upon the same metall; and my self a piece of rusty copper, in which those lines of the image of God, which were imprinted in me, in my creation, are defaced, and worn, and washed, and burnt, and ground away by my many, and many, and many sinnes: when I consider Christ in his circle, in glorie with his Father, before he came into this world, establishing a glorious Church when he was in this world, and glorifying that Church, with that glo-

rie

rie which himself had before, when he went out of this world; and then consider my self in my circle, I came into this world washed in mine own tears, and either out of compunction for my self, or compassion for others, I passe through this world, as through a valley of tears, where tears settle and swell; and when I passe out of this world, I have their eyes, whose hands close mine, full of tears too: Can these persons, this image of God, this God himself, this glorious God, and this vessel of earth, this earth it self, this inglorious worm of the earth, meet without disparagement?

They do meet, and make a marriage: because I am not a bodie onely, but a bodie and soul; there is a marriage, and Christ marries me. As by the Law a man might marrie a captive woman in the warres, if he shaved her head, and pared her nails, and changed her clothes: so my Saviour having fought for my soul, fought to bloud, to death, to the death of the crosse for her; having studied my soul so much, as to write all those epistles, which are in the New Testament, to my soul; having presented my soul with his own picture, that I can see his face in all his temporall blessings; having shaved her head, in abating her pride; and pared her nails, in contracting her greedie desires; and changed her clothes, not to fashion her self after this world; my soul being thus fitted by himself, Christ Jesus hath married my soul; married her to all the three intendments mentioned in the secular marriage: First, *In usionem*, Against
O burning;

Deut. 21. 12

burning; that, whether I burn my self in the fire of temptation, by exposing my self to occasions of temptation; or be reserved to be burnt by others in the fires of persecution and martyrdome; whether the fires of ambition, or envie, or lust, or the everlasting fires of hell offer at me, in an apprehension of the judgements of God; yet, as the Spirit of God shall wipe all teares from mine eyes, so the teares of Christ Jesus shall extinguish all fires in my heart: and so it is a marriage, *In unctionem*, a remedie against burning. It is so too, *In proli- ficationem*, *For children*. First, *Va soli*, Wo unto that single soul that is not married to Christ, that is not come into the way of having issue by him, that is not incorporated in the Christian Church, and in the true Church; but is yet either in the wilder- nesse of idolatrie amongst the Gentiles, or in the labyrinth of superstition amongst the Papists. *Va soli*, Wo unto that single man, that is not married to Christ in the sacraments of the Church; and, *Va sterili*, Wo unto them that are barren after this spirituall marriage: for that is a great curse in the Prophet *Jeremie*, *Scribe virum istum sterilem*, *Write this man childlesse*; that implied all calamities upon him. And as soon as Christ had laid that curse upon the fig-tree, *Let no fruit grow on thee henceforward for ever*, presently the whole tree withered: if no fruit, no leaves neither, nor bodie left. To be incorporated in the bodie of Christ Jesus, and bring forth no fruits worthy of that profession, is a wofull state too. *Va soli*: First, Wo unto

Jer. 22. 30.

Matt. 21. 19

unto the Gentiles not married to Christ: and, *Va sterili*, Wo unto inconsiderate Christians, that think not upon their calling, that conceive not by Christ: but there is a *Va pregnant* too, Wo unto them that are with childe, and are never delivered; that have sometimes good conceptions, religious dispositions, holy desires to the advancement of Gods truth; but, for some collaterall respects, dare not utter them, nor bring them to their birth, to any effect. The purpose of his marriage to us, is, to have children by us: and this is his abundant and his present fecunditie, that working now by me in you, in one instant he hath children in me, and grand-children by me. He hath married me *In unctionem*, and *In prolem*; *Against burning*, and *for children*: but can he have any use of me, *In adiutorium*, *For a helper*? Surely, if I be able to feed him, and clothe him, and harbour him (and Christ would not condemne men at the last day for not doing these, if man could not do them) I am able to help him too. Great persons can help him over sea, convey the name of Christ, where it hath not been preached yet: and they can help him home again, restore his name and his truth, where superstition with violence hath disfeized him: and they can help him at home, defend his truth there, against all machinations to displant and dispossesse him. Great men can help him thus: and every man can help him to a better place in his own heart, and his own actions, then he hath had there; and to be so helped in me, and

Matt. 24. 19

helped by me, to have his glorie thereby advanced, Christ hath married my soul. And he hath married it *In aeternum, For ever*; which is the third and last circumstance in this spirituall, as it was in the secular marriage. And here the *Aeternum* is enlarged. In the secular marriage it was an eternitie considered onely in this life; but this eternitie is not begun in this world, but from all eternitie, in the book of life, in Gods eternall decree for my election; there Christ was married to my soul. Christ was never in minoritie, never under yeares; there was never any time, when he was not as ancient as the Ancient of dayes, as old as his Father. But when my soul was in a strange minoritie, infinite millions of millions of generations before my soul was a soul, did Christ marrie my soul in his eternall decree: so it was eternall, it had no beginning. Neither doth he interrupt this, by giving me any occasion of jealousy by the way, but loves my soul as though there were no other soul, and would have done and suffered all that he did for me alone, if there had been no name but mine in the book of life. And as he hath married me to him *In aeternum, For ever*, before all beginning; and *In aeternum, For ever*, without any interruptions: so I know, that whom he loves, he loves to the end; and that he hath given me, not a *presumptuous impossibilitie*, but a *modest infallibilitie*, that no sinne of mine shall divorce or separate me from him: for that which ends the secular marriage, doth not end the spirituall; not death: for my death
 doth

doth not take me from that husband; but that husband being by his Father preferred to higher titles and greater glorie in another state, I do but go by death, where he is become a King, to have my part in that glorie, & in those additions, which he hath received there. And this hath led us to our third and last marriage, our eternall marriage, in the triumphant Church.

And in this third marriage, the persons are the Lambe and my Soul. *The marriage of the Lambe is come*, and *blessed are they that are called to the marriage supper of the Lambe*, sayes *S. John*, speaking of our state in the generall resurrection. That Lambe who was brought to the slaughter, and opened not his mouth, and I, who have opened my mouth, and poured out imprecations and curses upon men, and execrations and blasphemies against God, upon every occasion; that Lambe which was slain from the beginning, and I, who was slain by him who was a murderer from the beginning; that Lambe which took away the sinnes of the world, and I, who brought more sinnes into the world, then any sacrifice but the bloud of this Lambe could take away; this Lambe and I (these are the persons) shall meet and marrie, there is the action.

This is not a clandestine marriage, nor the private seal of Christ in the oblation of his Spirit; and yet such a clandestine marriage is a good marriage: nor is it such a parish-marriage, as when Christ married me to himself at my baptisme, in a

III Part.
Apoc. 19.
7, 9.

Iſa. 53. 7.

Church here; and yet that marriage of a Christian soul to Christ in that sacrament, is a blessed marriage: But this is a marriage in that great and glorious congregation, where all my sinnes shall be laid open to the eyes of all the world; where all the blessed Virgins shall see all my uncleanneses, and all the Martyrs see all my tergiversations, and all the Confessours see all my double dealings in Gods cause; where *Abraham* shall see my faithlesnesse in Gods promises, and *Job* my impatience in Gods corrections, and *Lazarus* my hardnesse of heart in distribūting Gods blessings to the poore: and those Virgins, and Martyrs, and Confessours, and *Abraham*, and *Job*, and *Lazarus*, and all that congregation, shall look upon the Lambe, and upon me, and upon one another, as though they would all forbid those banes, and say to one another, Will this Lambe have any thing to do with this soule? And yet there and then this Lambe shall marrie me, and marrie me *In aeternum, For ever*; which is our last circumstance.

It is not well done to call it a circumstance; for the eternitie is a great part of the essence of that marriage. Consider then how poore and needie a thing all the riches of this world, how flat and tastelesse a thing all the pleasures of this world, how pallid, and faint, and dilute a thing all the honours of this world are, when the very treasure, and joy, and glorie of heaven it self were unperfect, if it were not eternall: and my marriage shall be so, *In aeternum, For ever*. The Angels
were

were not married so; they incurred an irreparable divorce from God, and are separated for ever; and I shall be married to him *In aeternum, For ever.* The Angels fell in love, when there was no object presented, before any thing was created; when there was nothing but God and themselves, they fell in love with themselves, and neglected God, and so fell *In aeternum, For ever.* I shall see all the beautie and all the glorie of all the Saints of God, and love them all, and know that the Lambe loves them too, without jealousie on his part, or theirs, or mine; and so be married *In aeternum, For ever,* without interruption, or diminution, or change of affections. I shall see *the sunne black as sack-cloth of hair, and the moon become as bloud, and the starres fall, as a fig-tree casts her untimely figs, and the heavens rolled up together as a scroll:* I shall see a divorce between princes and their prerogatives, between nature and all her elements, between the spheres and all their intelligences, between matter it self and all her forms, and my marriage shall be *In aeternum, For ever.* I shall see an end of faith, nothing to be beleaved that I do not know; and an end of hope, nothing to be wished that I do not enjoy; but no end of that love, in which I am married to that Lambe for ever: yea, I shall see an end of some of the offices of the Lambe himself: Christ himself shall be no longer a Mediatour, an Intercessour, an Advocate, and yet shall continue a Husband to my soul for ever: where I shall be rich enough without joynture, for my Husband cannot

Reve. 6. 12,
13, 14.

cannot die; and wise enough without experience, for no new thing can happen there; and healthy enough without physick, for no sicknesse can enter; and (which is by much the highest of all) safe enough without grace, for no temptation that needs particular grace can attempt me. There, where the Angels, which cannot die, could not live, this very bodie, which cannot choose but die, shall live, and live as long as that God of life that made it. Lighten our darknesse, we beseech thee, O Lord, that in thy light we may see light: illustrate our understandings, kindle our affections, poure oyl to our zeal, that we may come to the marriage of this Lambe, and that this Lambe may come quickly to this marriage: and in the mean time blesse these thy servants, with making this secular marriage a type of the spirituall, and the spirituall an earnest of that eternall, which they and we by thy mercie shall have in that kingdome, which thy Sonne our Saviour hath purchased with the inestimable price of his incorruptible blood. To whom, &c.

FINIS.



A
SERMON
Upon the xliiii verse of
the xxi Chapter of
MATTHEW.

By
D^r DONNE
DEAN OF
PAULS.



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SERMON

MATTHEW

D. DOWNE

D. DOWNE

D. DOWNE

D. DOWNE

D. DOWNE

D. DOWNE



Matth. 21. 44.

VVhosoever shall fall
on this stone, he shall
be broken ; but on
whomsoever it shall
fall, it will dash him in
pieces.



Almightie God made us for his glorie, and his glorie is not the glorie of a tyrant, to destroy us, but his glorie is our happinesse : he put us in a fair way towards that happinesse, in nature, in creation ; that way would have brought us to heaven, but there we fell, and, if we consider our selves, irrevocably : he put us after into another way, through many hedges and plowed lands, through the difficulties and en-

cumbrances of all the ceremoniall Law; there was no way to heaven but that: after he brought us a crosse way, by the crosse of Christ Jesus, and the application of his Gospel; and that is our way now: and if we compare one way of nature, and our way, we went out of that way at the towns end, as soon as we were in it: Adam died as soon as he lived, and fell as soon as he was set on foot: if we compare the way of the Law and ours, the Jews and the Christians, their Synagogue was but as Gods farm, our Church is as his dwelling house. *Locavit vineam, He let out his vine to husbandmen;* and then *Peregrè profectus, He went into a farre country,* he promised a Messias, but deferred his coming a long time. But to us *Dabitur regnum, A kingdom is given:* here is a good improvement, & the lease changed into an absolute deed of gift: here is a good enlargement of the term; he gives, therefore he will not take away again: he gives a kingdom, therefore there is a fulnesse and an all-sufficiency in the gift. And he doth not go into a farre country, but stayes with us, to govern us *Usque ad consummationem, Untill the end of the world.*

Here therefore God takes all into his own hands, and he comes to dwell upon us himself; to which purpose he plows up our hearts, and he builds upon us: *Vos dei agricultura, & Dei adificium;* You are Gods husbandrie, and Gods building. Now of this husbandrie God speaks familiarly and parabolically many times in Scripture, of this building particularly and principally in this place: where

where having intimated unto us the severall benefits we receive from Christ Jesus, in that appellation as he is a stone, he tells us also our dangers, in misbehaving our selves towards it; *Whosoever shall fall upon this stone, he shall be broken.* Christ then is a stone, and we may runne into two dangers; First, we may fall upon this stone, and then this stone may fall upon us: but yet we have a great deal of comfort presented unto us, in that Christ is presented unto us as a stone: for there we shall finde him, first to be the foundation stone, nothing can stand which is not built upon Christ: Secondly, to be *Lapis angularis*, A corner stone, that unites things being most disunited: Thirdly, to be *Lapis Jacob*, The stone which *Jacob* slept upon: Fourthly, to be *Lapis Davidis*, The stone which *David* slew *Goliath* with: Fifthly, to be *Lapis Petra*, Such a stone as is a rock, as no waters or storms can remove or shake. These are benefits, Christ Jesus is a stone, no firmnesse but in him; a fundamentall stone, no building but upon him; a corner stone, no piecing nor reconciliation but in him; *David's* stone, no revenge, no anger but in him; and a rockie stone, no defence against troubles and tribulations but in him: and upon this stone we fall and are broken, and this stone may fall upon us, and grinde us to powder.

First, in the Metaphor that Christ is called a stone, the firmnesse is expressed: forasmuch as he loved his own which were in the world, *In finem dilexit eos*, saith S. John, *He loved them to the end,* John 13.1.

not for any particular end, for any use of his own, but to their end *Qui erant in mundo*, saith Cyril, *ad distinctionem Angelorum*; he loved them in the world, and not Angels: he loved not onely them who were in a confirmed estate of mutuall loving of him too, but even them who were themselves conceived in sinne, and then conceived all their purposes in sinne too; them who would have no cleansing but in his blood, and when they were cleansed in his blood, their own clothes would defile them again; them, who by nature are not able to love him at all; and when by grace they are brought to love him, can expresse their love no other way, but to be glad that he was betrayed, and scourged, and scorned, and nailed, and crucified; and to be glad, that if all this were not alreadie done, it might be done yet; and to long and to wish, if Christ were not crucified, to have him crucified now (which is a strange manner of expressing love) these men he loved, and loved to the end; men, and not Angels, *Ad distinctionem mortuorum*, saith Chrysostome: not onely the Patriarchs who were departed out of the world, who had loved him so well, as to take his word for their salvation, and had lived and died in a faithfull contemplation of a future promise, which they never saw performed; but those who were the partakers of the performance of the promises; those, in the midst of whom he came in person; those, upon whom he wrought by his piercing doctrine and powerfull miracles; those, who for
all

all this loved not him, he loved, *Et in finem*, he loved them to the end. It is much he should love them *in fine*, at their end; that he should look graciously at last; that when their sunne sets, their eyes faint, his sunne of grace should arise, and his East should be brought to their West; that then, in the shadow of death, the Lord of life should quicken and inanimate their hearts; that when their last bell tolls, and calls them to their first and last judgement, which to this purpose is all one; for the passing bell and the Angels trump sound but one note: *Surgite qui dormitis in pulvere*, Arise ye that sleep in the dust, which is the voice of the Angels; and, *Surgite qui vigilatis in plumis*, Arise ye that cannot sleep in feathers, for the pangs of death, which is the voice of the bell, is in effect but one voice: for God at the generall judgement shall never reverse any particular judgement formerly given: that God should then come to thy bed-side *Ad solilandum populum suum*, as the Prophet *Ezechiel* saith, to hille softly for his childe, to speak comfortably in his eare, to whisper gently to his departing soul, and to drown and overcome with this soft musick of his all the clangour of the Angels trumpets, all the horreur of the ringing bell, all the cries and vociferations of a distressed, and distracted, and scattering family; yea, all the accusations of his own conscience, and all the triumphant acclamations of the devil himself: that God should love a man thus *in fine*, at his end, and return to him then, though he had suffered him to go astray

Matt. 14. 17

alway before, is a great testimonie of an inexpressible love. But this love is not *in fine, in the end*; but *in finem, to the end*. He leaves them not uncalled at the first, he leaves them not unaccompanied in the way, he leaves them not uncompensated at the last. That God, who is Alpha and Omega, First and Last, that God is also Love it self; and therefore this Love is Alpha and Omega, First and Last too. Consider Christs proceeding with *Peter* in the ship, in the storm: First he suffered him to be in some danger in the storm, but then he visits him with a strange assurance, *Noli timere, Be not afraid, it is I*: any testimonie of his presence rectifies all. This puts *Peter* into that spirituall confidence and courage, *Jube me venire, Lord bid me come to thee*; he hath a desire to be with Christ, but yet stayes his bidding: he puts not himself into an unnecessarie danger, without commandment; Christ bids him, and *Peter* comes: but yet, though Christ were in his sight, and even in the actuall exercise of his love to him, so soon as he saw a storm, *Timuit, He was afraid*; and Christ lets him fear, and lets him sink, and lets him crie, but he directs his fear and his crie to the right end: *Domine, saluum me fac; Lord, save me*; and thereupon he stretched forth his hand and saved him. God doth not raise his children to honour and great estate, and then leave them, and expose them to be subjects and exercises of the malice of others, neither doth he make them mightie and then leave them, *ut gloriatur in malo qui potens est*, that

that he should think it a glorie to do harm: he doth not impoverish and dishonour his children, and then leave them unsensible of that doctrine; that patience is as great a blessing as abundance. God gives not his people health, and then leaves them to a boldnesse in surfering; nor beautie, and then leaves them to a confidence, and opening themselves to all sollicitations; nor valour, and then leaves them to a spirituious quarrellsomnesse: God makes no patterns of his works, nor models of his houses; he makes whole pieces, and perfect houses: he puts his children into good wayes, and he directs and protects them in those wayes; for this is the constancie and perseverance of the love of Christ Jesus to us, as he is called in this Text *astone*.

To come to the particular benefits, the first is, that he is *Lapis fundamentalis*, *A foundation stone*: for other foundation can no man lay, then that is layed, which is Jesus Christ. Now when S. Augustine sayes (as he doth in the 2 and 3 places) that this place of S. Paul to the *Corinthians* is one of those places, of which Peter sayes, *Quadam difficilia*, *There are some things in S. Paul hard to be understood*; S. Augustines meaning is, that the difficultie is in the next words, how any man should build stubble or hay upon such a foundation. And therefore to place salvation or damnation in such an absolute decree of God, as should have no relation to the fall of man, and reparation in a Redeemer, this is to remove this stone out of the foundation; for a

1. Cor. 3. 11

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Christian

Christian may well be content to begin at Christ: if any man therefore have laid any other foundation to his possession of great places, alliance in great families, strong practise in courts, obligations upon dependants, acclamations of people, if he have laid any other foundation, for pleasure and contentment, care of health and complexion, delight in discourse, cheerfulnesse in disportings, interchange of secrets, and such other small wares of court and cities as these are: whoeuer hath laid such foundations as these, must needs do as that Generall did when he besieged a town, who compounded to take it to mercie upon a condition, that in signe of subjection they should suffer him to take one row of stones from their walls; whereupon he took away the lowest row, the foundation, and so ruined and demolished the whole walls of the citie: so must he that hath these foundations, that is, these habits, diuест the habit, root out the lowest stone, the generall and radicall inclination of these disorders: for he shall never be able to watch and resist every particular temptation, if he trust onely to his morall constancie; no, nor if he place Christ for the roof, to cover his finnes, when he hath done them: his mercie works, by way of pardon after, not by way of an *Obstante*, and priuiledge, to do a sinne beforehand; but beforehand he must be in the foundation, in our eye, when we undertake any particular action; in the beginning, for there he is to be in the first place, *Lapis fundamentalis*. And then after we have

have considered him in the foundation, as we are there all Christians, he grows to be *Lapis angularis*, to unite those Christians which seem to be of divers wayes, divers aspects, divers professions, together. As we consider him in the foundation, there he is the root of faith; as we consider him in the corner, there he is the root of charitie. In Esay he is both together, a *sure foundation*, and a *corner stone*, as he was in that place of Esay *Lapis probatus*, *I will lay in Sion a tried stone*, and in the Psalme, *Lapis reprobatus*, a stone that the builders refused; in this consideration he is *Lapis approbatus*, a stone approved by all sides together.

Isa. 28. 16.

Consider first what divers things he unites in his own person, that he should be the sonne of a woman, and yet no sonne of man; that the sonne of a woman should be the Sonne of God; that mans nature and innocencie should meet together; a man that should not sinne; that Gods nature and mortalitie should meet together, be God that must die: briefly, that he should do and suffer many things, impossible as man, impossible as God; thus he was a corner-stone, that brought together natures naturally incompatible: Thus he was *Lapis angularis*, a *corner-stone*, in his person.

Consider him in his offices, as a Redeemer, as a Mediatour, and so he hath united God to man, rebellious men to a jealous God; yea, such a corner stone, as hath builded heaven and earth, Jerusalem and Babel together; thus in his person, and thus in his offices.

Consider him in his power, and he is such a corner-stone as he is the God of grace, and love, and union, and concord; such a corner-stone as is able to reconcile and unite (as he did in Abrahams house) a wife and a concubine in one bed , a covetous father and a wastfull sonne in one familie, a severe magistrate and a licentious people in one citie, an absolute Prince and a jealous people in one kingdome, law and conscience in one government, scripture and tradition in one Church. If we will but consider Christ Jesus the life and soul of all our accounts, and all our purposes; if we would mingle that sweetnesse and suppleness, which he loves, and which he is, in all our undertakings; if in all our controversies (book-controversies and sword-controversies) we would fit them to him, and see how neare they would meet in him, that is, how neare we could come to be friends, and yet both sides good Christians: then we placed this stone in the second right place: who as he is a corner-stone, reconciling God and man, in his own person ; and God and man, in reconciling mankind in his office: so he desires to be a corner-stone in reconciling man and man, and setting peace amongst our selves, not for worldly ends, but for this respect; that we might all meet in him to love one another, not because we made a stronger partie by that love, not because we made a sweeter conversation by that love; but because we meet closer in the bosome of Christ Jesus, where we must all at last either rest all together;

or

or else be all together eternally thrown out, or be eternally separated and divorced one from another. Having then received Christ as a foundation stone, we beleeve aright; and for the corner-stone, we interpret charitably the opinions and accounts of other men: the next is, that he is *Lapis Jacob*, a stone of rest and securitie to our souls. When Jacob was in his journey, he took a stone, and that stone was his pillow; when that he slept all night, and rested upon the stone, he saw the ladder that reached from heaven to earth: it is much to have this egressse and regresse to God, to have a sense of being gone from him, and the desire and means of returning to him. When we do fall into particular sinnes, it is well if we can take hold of the first step of this ladder, with that hand of *David*, *Domine respice in testamentum, O Lord consider the covenant*: if we can remember God of his covenant to his people and to their seed, it is well. That is more, if we can clamber a step higher on this ladder, to a *Domine labia mea aperi*, if we can come to open our lips in a true confession of our wretted condition, and of those sinnes by which we have forfeited our interest in that covenant; it is more, and more then that too, if we can come to that, *Inebriabo me lacrymis*, if we overflow and make our selves drunk with teares, in a true sense and sorrow for those sinnes; still it is more then all these, if we can expostulate with God in an *Usque quò Domine?* How long Lord shall I take counsel within my self, having wearinesse in

Psal. 74. 10.

my heart? These steps, these gradations to God do well. Warre is a degree of peace, as it is the way to prayer; and this colluctation and wrestling with God, brings a man to peace with him: But then is a man upon the stone of *David*, when in a fairer, and even, and constant religious course of life, he enters into sheets every night, as though his executours had closed him, as though his neighbours next day were to throwd and winde him in those sheets, and lies down every night, not as though his man was to call him up the next day morning to hunt, or to the next dayes sport businesse, but as though the Angels were to call him to the resurrection. And this is our third benefit, as Christ is a stone, we have securitie and peace of conscience in him. The next is, that he is *Lapis David*, the stone with which he slew *Goliath*, and with which we may overcome all our enemies. *Sicut baculus crucis, ita lapis Christi habet typum*, sayes *Augustine*; *David's* sling was a type of the crosse, and the stone was a type of Christ. We will choose to insift upon spirituall enemies, sinnes. And this is the stone that enables the weakest man to overthrow the strongest sinne, if he proced as *David* did. *David* said to *Goliath*, *Thou comest to me with a sword, with a spear, and with a shield; but I come unto thee in the name of the God of hosts, of Israel, whom thou hast railed upon. If thou watch the approach of any sinne, any giant sinne that transports thee most, if thou apprehend it to rail against the Lord of hosts, in that there is a*
loud

loud and active blasphemie against God in every sinne; if it desire to come with a sword, or a spear, perswasions of advancement if thou do it, threatnings of dishonour if thou do it not; if it come with a shield, with promises to cover and palliate it if thou do it: if then this David, thy attempted soul, can put his hand into his bag, as *David* did, (for, *Quid cor hominis nisi sacculus Dei?* mans heart is that bag in which God layes up all good directions) if he can take into his consideration his Christ Jesus, and sling out his works, his commandments, his merits; this Goliath, this giant sinne will fall to the ground. And then as it is said of *David* there, that he slew him when he had no sword in his hand; and yet in the next verse, that he took his sword and slew him with that: so even by the consideration of that which my Saviour hath done for me, I shall give this sinne the first deaths wound, and then I shall kill him with his own sword; his own abomination, his own foulness shall make me detest him: if I dare but look him in the face, if I dare call him, I come in the name of the Lord, if I consider him, I shall triumph over him: *Et dabit certandi victoriam, qui dedit certandi audaciam*; That God who gave me courage to fight, will give me courage to overcome.

The last benefit, which we consider in Christ as he is a stone, is, that he is *Petra*, *A rock*: the rock gave water to the Israelites, and he gave them hennie out of the stone, and oyl out of the rock. Now when

Num. 20.
11.

1. Cor. 10. 4

Iſa. 42. 11.

when S. *Paul* ſaith that our fathers drank of the ſame rock, as we heard, that rock was Chriſt, ſo that all temporall and ſpirituall bleſſings to us, and to our fathers, were all conferred upon us in Chriſt: But we conſider not now any miraculous production from the rock, but that which is naturall to the rock, that it is a firm defence to us in all tempeſts, in all afflictions, in all tribulation. And therefore *Laudate Dominum habitationes petra*, ſayes the Prophet, *You that are inhabitants of this rock*, you that dwell in Chriſt, and Chriſt in you, you that dwell in earth, in this rock, praife ye the Lord, bleſſe him, and magnifie him for ever. If the ſonne ſhall ask bread of the father, will he give him a ſtone, as is Chriſts queſtion? Yes, O bleſſed Father, we ask no other: answer to our petition; no better ſatisfaction to our neceſſitie, when we ſay, *Da nobis hodie panem*, *Give us this day our daily bread*, then that thou give us this ſtone, this rock, thy ſelf in the Church for our direction, thy ſelf in thy ſacraments for our refection; what hardneſſe ſoever we finde there, what corrections ſoever we receive there, all ſhall be of eaſie digeſtion and good nourishment to us: thy holy Spirit of patience ſhall command theſe ſtones to be made bread, and we ſhall finde more juice, more marrow in theſe ſtones, in theſe afflictions, then worldly men ſhall do in the ſofterneſſe of their oyl, in the ſweetneſſe of their honie, in the cheerfulneſſe of their wine: for as Chriſt is our foundation, we beleewe in him; and
our

our corner stone, we are at peace with all the world in him: as he is *Jacobs* stone, giving us peace in our selves; and *Dauids* stone, giving us victorie over all our enemies: so he is a rock of stone; no affliction, no tribulation shall shake us. And so we have passed through all the benefits proposed to be considered in the first place.

It is some degree of thankfulness to stand long in the contemplation of the benefits which we have received, and therefore we have insisted thus long upon this first part: But it is a degree of spirituall wisdom too, to make haste to the considerations of our dangers, and therefore we come now to them: we will fall upon this stone and be broken; this stone may fall upon us and grinde us to powder. And in the first of these, we may consider, *Quid frangi*, *Quid cadere*; What that falling upon this stone is, and what it is to be broken upon it; and then the latitude of this, *Unusquisque*, that whosoever falls so, is so broken. First then because Christ loves us to the end, therefore some will never put him to it, never trouble him till then. As the wise man said of Manna, that it had abundance of all pleasures in it, and was meet for all tastes, that is (as Expositours interpret it) that Manna tasted to every man like that which every man liked best: so hath this stone Christ Jesus abundance of all qualities of stone in it; and it is such a stone to every man, as he desires it should. *Unto you that beleeve*, saith S. Peter, *he is a pretious stone*; but unto the disobedient, a stone

II Part.

Wisd. 16. 25

1. Pet. 2. 7.

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to stumble at: for if a man walk in a gallerie, where windows and statues and tables are all of marble, yet if he walk in the dark, or blinde-folded, or carelesly, he may break his face as dangerously against that rich stone, as if it were but brick: so though a man walk in the true Church of God, in that Jerusalem, which is described in the Revelation, whose foundation, and gates, and walls are all precious stone; yet if a man bring misbelief, all his religion is but a part of civil government and order: if a man be scandalized at that humilitie, that patience, that povertie, that lowlineffe of spirit, which the Christian religion inclines us unto; if he will say, *Si rex Israel*, If Christ will be King, let him come down from the crosse, and then we will beleeeve in him; let him deliver his Church from all crosses, first of doctrine, then of persecution, and then we will beleeeve him to be King: if he will say, *Nolumus hunc regnare*, We will admit Christ, but we will not admit him to reigne over us, to be King; if he will be content with a Consulship, with a Collegueship, that he and the world may joyn in government, that we may give the week to the world, and the sabbath unto him, and the night to our licentiousnesse; that of the day we may give the forenoon to him, and the afternoon to our pleasures; if this will serve Christ, we can be content to admit him: but *Nolumus regnare*, We will not admit of his absolute power, that whether we eat or drink, or whatsoever we do, we must be troubled to think

think on him, and respect his glorie in every thing; if he will say, *Præcepit Angelis*, God hath given charge to his Angels, and therefore we need not look to our own wayes; he hath locked us up safe, and lodged us safely under an eternall election, and therefore we are sure of salvation: if he will walk thus blindly, violently, wilfully, negligently in the true Church, though he walk amongst the sapphires, and pearls, and chrysolites which are mentioned there, that is, in the outward common and fellowship of Gods saints; yet he may bruise, and break, and batter himself as much against these, as against the stone gods of the Heathen, or the stone idols of the Papists: for first, the place of this falling upon this stone is the true Church: *Qui jacet in terra*, He that is already upon the ground, can fall no lower, till he fall to hell; but he whom God hath brought into his Church, if he come to a confident securitie that he is gone farre enough in these outward acts of religion, he falls, though he be upon this stone. This is the place of the true Church; the falling it self (as farre as will fall into one time of consideration now) is a falling into some particular sinne, but not of such as quenches our faith; we fall so as we may rise again: S. Jerome expresseth it so, *Qui cadit, & tamen credit*, He that falls and yet beleeveth, *revocatur per pœnitentiam ad salutem*, that man is reserved by Gods purpose to come by repentance to salvation: for this man that falls here, falls not so desperately, as that he feels nothing between him and hell,

nothing to stop at, nothing to check him by the way: *Cadit super*, he falls upon something, he falls not upon flowers, to wallow and tumble in his sinne; nor upon feathers, to rest and sleep in his sinne; nor into a cooling river, to disport and refresh and strengthen himself in his sinne: but he falls upon a stone where he may receive a bruise and pain upon his fall, a remorse of that sinne that he is fallen into. And in this fall our infirmities appeare three wayes: the first is, *Impingere in lapidem*; for though he be upon the right stone, in the true religion, and have life enough, yet

Isa. 59. 10. *Impingimus meridiem*, (as the Prophet sayes) *Even at noon we stumble*: we have much more light by Christ being come, then the Jews had, but are forie we have it: when Christ said to us, for the better understanding of the Law, He that looks and lusts, hath committed adulterie; he that covets, hath stolen; he that is angrie, hath murdered; we stumble at this, and we are scandalized with it, and we think that other religions are gentler, and that Christ hath dealt hardly with us, and we had rather Christ had not said so, we had rather he had left us to our libertie and discretion, to look, and cover, and give way to our passions, as we should finde it most to conduce to our ease and to our ends: and this is *Impingere*, to stumble, and not to go on in an equall pace, & not to do the will of God cheerfully. And a second degree is, *Calcitrare*, to kick and to spurn at this stone, to bring some particular sinne and some particular law into comparison, to debate thus; If I do not
this

this now, I shall never have such a time; if I slip this, I shall never have the like opportunitie; if I will be a fool now, I shall be a begger all my life; and for the law that shall be against it, there is but a little evil for a great good, and there is a great deal of time to recover and repent that little evil. Now to remove a stone that was a land-mark, and to hide and cover that stone, was all our fault in the Law: to hide the will of God from our own conscience with excuses and extenuations, this is *Calcitrare*, as much as we can to spurn the stone, the land-mark out of the way: but the fulnesse and accomplishment of this is in the word of the text, *Cadere*. He falls as a piece of money into a river; we heare it fall, and we see it sink, and by and by we see it deep, and at last we see it not at all: so no man falls at first into any sinne, but he heares his own fall, there is a tenderneffe in his own conscience at the beginning, at the entrance into a sinne, and he discerns a while the degrees of sinking too, but at last he is out of his own sight, till he meet this stone, some hard reprehension, some hard passage of a sermon, some hard judgement in a Prophet, some crosse in the world, something from the mouth, or something from the hand of God, that breaks him, he falls upon this stone and is broken. So that to be broken upon this stone, is come to this sense, that though our integritie be lost, that we be no more whole and entire vessels; yet there are means of piecing in again: though we be not vessels of innocencie (for who is so? and for that, *Enter not into judgement with thy servant*)

Rom. 8. 28.

yet we may be vessels of repentance, acceptable to God, and usefull to his service; for when any thing falls upon a stone, the harm which it suffers is not alwayes or not onely according to the height that it falls from, and that violence that it is thrown down with. If their fall, who fall by sinnes of infirmitie, should referre onely to the stone they fall upon, the maiestie of God being wounded and violated in every sinne, every sinner would be broken in pieces and ground to powder. But if they fall not from too farre a distance, if they lived within any neernesse, any consideration of God, if they have not fallen with violence, taken heat and force in the way, grown confident in the practise of their sinnes they fall upon; if this stone sink and stop at Christ, this shall break them, break their force and confidence, break their presumption and securitie, but yet it shall leave enough in them for the holy Ghost to reuert to his service; yea, the sinne it self *Cooperatur ad bonum*, as the Apostle sayes, the very fall it self shall be an occasion of rising: And therefore if S. *Augustine* seem to venture farre, it is not too farre, when he sayes, *Audeo dicere*, It is boldly said, and yet I must say it, *Utile esse, cadere in aliquod manifestum peccatum*; A sinner falls into his advantage, that falls into some such sinne, as he being manifested to the world, manifests his own sinfull state to his sinfull conscience too; it is well for that man that falls so, as that he may thereby look the better to his footing ever after: *Dicit Dominus, Susceptor*

ceptor meus es tu, sayes S. Bernard; That man hath a new title to God, a new name for God. All creatures (as S. Bernard sayeth) enlarge this meditation, can say, *Creator meus es tu*, *Thou givest me meat in due season*; all men can say, *Redemptor meus es tu*, *Thou art my Redeemer*: but onely he which is fallen, and fallen upon this stone, can say, *Susceptor meus es tu*; onely he who hath been overcome by a temptation, and is restored, can say, Lord thou hast supported me, thou hast recollected my shivers, and reverted me; onely to him hath this stone expressed both abilities of stone; first, to break him with a sense of his sinne, and then to give him rest and peace upon it. Now there is in this part this circumstance more, *Quicumque cadit*, *Whosoever falls*; where the *Quicumque* is *Unusquisque*; *Whosoever falls*, that is, *Whosoever he be, he falls*: *Quomodo cecidisti de caelo Lucifer?* sayes the Prophet *Isaiah*; the Prophet wonders how *Lucifer* should fall, having no bodie to tempt him, for so many of the Ancients interpret that place, of the fall of the Angels; and when the Angels fell, there were no other creatures made: but *Quid est homo, aut filius hominis?* Since the father of man, Adam, could not, how should the sonnes of man, which inherit his weaknesse, and contracting more and more, contribute their temptations to another, hope to stand? Adam fell, and he fell *à longe*, as farre off, for he could see no stone to fall upon, when he fell; their Messias was no such Messias, no such means of reparation proposed or promised:

Isa. 14. 12.

promised: when he fell, the blessed Virgin, and the fore-runner of Christ, John Baptist, fell too; but they fell *propè*, neare hand, they fell but a little way, for they had this stone in a personall presence, and their faith was alway awake in them; but yet he and she and they all fell into some sinne: *Quicumque cadit*, is, *Unusquisque cadit*; Whosoever falls, is, Whosoever he be, he falls; and whosoever falls too, as we said before, is broken, if he fall upon something, not to an infinite depth; if he fall not upon a soft place, to a delight in sinne, but upon a stone, and this stone (none harder, sharper, raggeder then this) not to a diffidence or distrust in Gods mercie; he that falls so, and is broken so, comes to a remorsefull, a broken and a contrite heart, he is broken to his advantage, left to a possibilitie, yea, brought to a nearnesse of being pieced again by the word and sacraments, and other the medicinall meditations of Christ in his Church.

III Part.

We must end onely with touching upon the third part, *Upon whom this stone falls, it will grinde him to powder*: where we shall onely tell you, *Quid conteri*, what this grinding is; and then, *Quid cadere*, what the falling of this stone is. And briefly, this grinding to powder is, to be brought to that desperate and irrevocable estate in sinne, as that no medicinall correction from God, no breaking, no bowing, no melting, no mending can bring him to any good fashion: when God can work no cure, do no good upon us by breaking us, not by break-
ing

ing us in our healths (for we will attribute that to weaknesse of stomach, to surfet in digestion) nor by breaking us in our estates (for we will impute that to fallhood in servants, to oppression of great adversaries, to iniquitie of judges) nor by breaking us in our honours (for we will accuse for that, factions and practises and supplications in court) when God cannot break us with his corrections, but that we will attribute them to some naturall, some accidentall causes, and never think of Gods judgements which are the true causes of these afflictions : when God cannot break us by breaking our backs, by laying an heaue load of calamities upon us, nor by breaking our hearts, by putting us into a sad and heaue, but fruitlesse sorrow and melancholie, for these worldly losses : then he comes to break us by breaking our necks, by casting us into the bottomlesse pit, and falling upon us there in his wrath and indignation. *Comprimam eos in pulverem*, sayes David, *I will beat them as dust before the winde, and tread them as flat as the clay in the street*; and the breaking thereof shall be as the breaking of a potters vessell, which is broken without any pitie, no pitie from God, nor shall any pitie them: the Prophet saith further, *There is not found a sheard to take fire from the hearth*, but incapable of one drop of Christs blood from heaven, or of any teare of contrition in themselves; *not a sheard to fetch water at the pit*. *I will break them as a potters vessell*, *Quod non potest instaurari*, sayes God in Jeremiah: There shall be no possible means (of

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those

Isa. 30. 14.

Jer. 19. 11.

those means which God hath ordained in his Church) to recompact them again, no voice of Gods word shall draw them, no threatning of Gods judgements shall drive them, no censure of Gods Church shall fit them, no sacrament shall cement and glue them to Christs bodie again: in temporall blessings he shall be unthankfull, in temporall afflictions he shall be obdurate, and these two shall serve as the upper and neather millstone, and so shall grinde the reprobate sinner to powder.

Lastly, this is to be done by falling upon him; and what is that? I know some expositours take it to be but the falling of Gods judgements upon him in this world: there is no grinding to powder: All Gods judgements here (for any thing we can know) have the nature of physick in them; and no man is here so absolutely broken in pieces, but that he may be reunited. We choose to follow the Ancients in this, that the falling of the stone upon the reprobate, is Christs last and irrevocable falling upon him in his last judgement, that when he shall wish that the hills might fall and cover him, this stone shall fall and grinde him to powder. *He shall be broken, and be no more found*, sayes the Prophet *Daniel*: yea, he shall be broken, and be no more sought, no man shall consider him what he is now, or what he was before; for that stone which in *Daniel* was cut out without the hand, which was a figure of Christ, who came without ordinarie generation, when that great image was to be over-
thrown,

Dan. 11. 19.

thrown, broke not an arm or leg, but the whole image in pieces; and it wrought not onely upon the weak parts, but it broke all the clay and the iron, the brasse, the silver, the gold: so when a stone falls thus, when Christ comes to judgement, he shall not onely condemne him for his clay, his earthly covetous finnes; not for his iron, his revengefull and oppressing and rustie finnes; nor for his brasse, his shining and glistering finnes, which he hath filed and polished: but he shall fall upon his silver, his gold, his religious, his precious finnes, his hypocriticall hearing of sermons, his Pharisaicall giving of alms, and aswell his subtil counterfeting of religion, as his Atheisticall opposing of religion: this stone Christ himself shall fall upon him, and a showre of other stones shall oppresse him. *Sicut pluit laqueos*, sayes David, As God rained snares and springs upon them in this world, abundance of temporall blessings, to be occasions of sinne unto them; so *pluit grandinem*, he shall rain such hail-stones upon them, as shall grinde them to powder: there shall fall upon him the naturall law, which was written in his heart, and did rebuke him when he prepared for a sinne, there shall fall upon him that written law which cried out from the mouthes of the Prophets in these places to avert them from sinne; there shall fall upon him those finnes that he hath done, and those finnes which he hath not done, if nothing but want of opportunitie and means hinder him from doing them; there shall fall upon him these finnes

Revel. 2. 11

which he hath done after anothers dehortation, & those which another hath done after his provocation: there the stones of Nineve shall fall upon him, and of as many cities as have repented, with lesse proportions of mercie and grace then God afforded him; there the rubbish of Sodom and Gomorrah shall fall upon him, and as manie cities as their ruine might have been example to him: all those stones shall fall upon him; and, to adde weight to these, Christ Jesus himself shall fall upon his conscience with unanswerable questions, and grinde his soul to powder: but *He that overcometh, his soul shall not be hurt by the second death.* He that comes to remorse early and earnestly after a sinne, and seeks by ordinarie means his reconciliation to God in his Church, is in the best estate that man can be in now: for howsoever we can say now, that repentance is as happie an estate as innocencie; yet certainly every man feels more comfort and spirituall joy after a true repentance for a sinne; then he had in that degree of innocencie which he had before he committed that sinne: and therefore in this case also we may easily repeat those words of *S. Augustine, Audeo dicere*, I dare be bold to say, that many a man hath been the better for some sinne. Almighty God, who hath given us civil wisdom to make use of our enemies, give us also this heavenly wisdom to make that use of our particular sinnes, that thereby our wretched condition in our selves, and our means of reparation in Christ Jesus, may be manifested unto us: To whom, &c.

F I N I S.

A
SERMON
Upon the xxii verse of
the v Chapter of
JOHN.

By
D^r. DONNE
DEAN OF
PAULS.



¶ Printed by the Printers to the
Univerſitie of CAMBRIDGE.
MDCXXXIII.

A.
SERMON

Upon the xxii verse of

the 7 Chapter

JOHN

BY D. D. D.

1700

Printed by

W. B. B.

1700



John 5. 22.

The Father judgeth no
man, but hath com-
mitted all judgement
to the Sonne.



When our Saviour Christ forbids us to
cast pearls before swine, we under-
stand ordinarily in that place, that
by pearls are understood the Scri-
ptures: and when we consider the na-
turall generation and production of pearls, that
they grow bigger and bigger by a continuall suc-
cession and devolution of dew, and other glut-
inous moisture, that falls upon them, and there
condenses and hardens, so that a pearl is but a
bodie of many shells, many crusts, many films,
many coats enwrapped upon one another: to this
scripture that we have in hand, doth that Meta-
phor of pearl very properly appertain; because
our

Matth. 7. 6.

our Saviour Christ, in this chapter undertaking to prove his own divinitie and godhead to the Jews, who acknowledged and confessed the Father to be God, but denied it of him, he folds and wraps up reason upon reason, argument upon argument, that all things are common between the Father and him, that whatsoever the Father does, he does; whatsoever the Father is, the Sonne is: for first, he sayes he is a partner, a copartner with the Father in the present administration and government of the world; *My Father worketh hitherto, and I work*: well, if the Father ease himself upon instruments now, yet was it so from the beginning: had he a part in the creation? yes: *What things soever the Father doth, those also doth the Sonne likewise*. But doth this extend to the works properly and naturally belonging to God, to the remission of sinnes, to the infusion of grace, to the spirituall resurrection of them that are dead in their iniquities? yes, even to that too: *For as the Father raiseth up the dead, and quickeneth them, even so the Sonne quickeneth whom he will*. But hath not this power a determination and expiration? shall it end at the least when the world ends? no, not then; for *God hath given him authoritie to execute judgement, because he is the Sonne of man*. Is there then no *Superfedeas* upon the commission? is the Sonne equall with the Father in our eternall election, in the means of our salvation, in the last judgement, in all? In all. *Omne iudicium, God hath committed all judgement to the Sonne*; and here is the
 pearl

John 5. 17

John 5. 19

John 5. 21.

John 5. 27.

pearl made up: the dew of Gods grace sprinkle upon your souls, the beams of Gods Spirit shed upon your souls that effectually and working knowledge, that he who died for your salvation, is perfect God aswell as perfect man, fit and willing to accomplish that salvation.

In handling then this judgement, which is a word that embraces and comprehends all, all from our election, where no merit, no future actions of ours were considered by God to our fruition and possession of that election, where all our accounts shall be considered and recompensed by him, we shall see first, that judgement belongs properly to God; and secondly, that God the Father, whom we consider to be the root and fountain of the Deitie, can no more divest his judgement, then he can his godhead; and therefore in the third place we consider, what that committing of judgement, which is mentioned here, imports; and then, to whom it is committed, to the Sonne; and lastly, the largeness of that commission, *Omne, All judgement*, so that we cannot carrie our thoughts so high or so farre backwards, as to think of any judgement given upon us in Gods purpose or decree, without relation to Christ; nor so farre forwards, as to think there shall be a judgement given upon us, according to our good morall dispositions or actions, but according to our apprehension and imitation of Christ. Judgement is a proper and inseparable character of God; that is first: the Father cannot divest himself of

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that;

that; that is next: the third is, that he hath committed it to another: and then the person, and that is his delegate, his onely Sonne: and lastly, his power is everlasting, and that judgement-day that belongs to him, hath and shall last from our first election, through the participation of the means prepared by him in his Church, to our association and union with him in glorie; and so the whole circle of time, and before time was, and when time shall be no more, makes up but one judgement-day to him, to whom the Father, who judgeth no man, hath committed all judgement.

I Part.

First then, judgement appertains to God, it is his in criminall causes. *Vindicta mihi, Vengeance is mine, I will repay, saith the Lord.* It is so in civil things too, for God himself is proprietarie of all; *Domini est terra & plenitudo ejus*, The earth is the Lords, and all that is in and on the earth; your silver mine, and your gold mine, sayes the Prophet, and the beasts upon a thousand mountains are mine, sayes *David*: you are the usufructuaries of them, but I am proprietarie. No attribute of God is so often iterated in the Scriptures, no act of God so often inculcated as this judge and judgement, no word concerning God so often repeated: but it is brought to the height in that place of the Psalme, where we reade, *God judgeth among the gods*, the Latine Church ever read it, *Deus dijudicat deos*, *God judgeth the gods themselves*: for though God say of judges and magistrates, *Ego dixi, Dii estis, I have*

Psal. 82.1.

have said, *You are gods* (and if God say it, who shall gainsay it?) yet he sayes too, *Moriemini sicut homines*; the greatest gods upon earth *die like men*: and if that be not humiliation enough, there is more threatned in that which follows, *Ye shall fall like one of the princes*: for the fall of a prince involves the ruine of many others too, and it fills the world with horreur for the present, and dominions with discourse for the future: but the farthest of all is, *Deus dijudicabit deos*, even these judges must come to judgement: and therefore that Psalme which begins so, is concluded thus, *Surge Domine, Arise O God, and judge the earth*: if he have power to judge the earth, he is God; and even in God himself it is expressed, as a kinde of rising, as some exaltation of his power, that he is to judge. And that place in the beginning of the Psalme, many of the Ancients read in the future, *Dijudicabit, God shall judge the gods*; because the frame of the Psalme seems to referre it to the last judgement. *Tertullian* read it *Dijudicavit*, as a thing past: God hath judged in all times, and the letter of the text requires it to be in the present, *Dijudicat*. Collect all, and judgement is so essentiall to God, as that it is coeternall with him: he hath, he doth, and he will judge the world, and the judges of the world. Other judges die like men, weakly; and they fall (that is worse) ignominiously; and they fall like princes (that is worse) fearfully and scornfully; and when they are dead and fallen, they rise no more to execute judgement, but to

I have judgement executed upon them: the Lord dies not, he falls not; and if he seem to slumber, the martyrs under the altar awake him with their *Usque quo, Domine?* How long, O Lord, before thou execute judgement? and he will arise and judge the world, for judgement is his. God putteth down one, and setteth up another, sayes *David*: where hath he that power? why, God is the Judge, not a judge, but the Judge, and in that right he putterh down one, and setteth up another.

Now for this judgement which we place in God, we must consider in God three notions, three apprehensions, three kindes of judgements. First, God hath *Judicium detestationis*; God doth naturally know, and therefore naturally detest all evil: for no man in the extreamest corruption of nature is yet fallen so farre, as to love or approve evil, at the same time that he knows and acknowledges it to be evil. But we are so blinde in the knowledge of evil, that we needed that great supplement and assistance of the Law it self to make us know what was evil. *Moses* magnifies, and justly, the Law; *Non appropinquavit*, sayes *Moses*, God came not so neare to any nation as to the Jews: *Non taliter fecit*, God dealt not so well with any nation as with the Jews; and wherein? because he had given them a Law: and yet we see the greatest dignitie of this Law to be, that by the Law is the knowledge of sinne; for though by the law of nature written in our hearts, there be some condemnation of some sinnes; yet to know that every sinne was treason against God, to know that every
sinne

finne hath the reward of death and eternall death annexed to it, this knowledge we have onely by the Law: now if man will pretend to be a judge, what an exact knowledge of the Law is required at his hands! for some things are finnes to one nation, which are not so to another; and where the just authorite of the lawfull Magistrate changes the nature of the thing, that which is naturally indifferent, is necessarie to them who are under his obedience: some things are finnes at one time, which are not so at another, as all the ceremoniall Law created new finnes, which were not finnes before that Law was given, nor since it expired: some things are finnes in a man now, which will not be finnes in the same man to morrow; as when a man hath contracted a just scruple against any particular action, it is a sinne to do it during the scruple; and it may be a sinne in him to omit it, when he hath digested the scruple. Onely God hath *Judicium detestationis*, he knows and therefore detests evil: and therefore flatter not thy soul with a Tush, God sees it not; or, Tush, God cares not; doth it disquiet him, or trouble his rest in heaven, that I break his sabbath here? doth it wound his bodie, or draw his blood there, that I swear by his bodie and blood here? doth it corrupt any of his virgins there, that I solicit the chastitie of a woman here? are his martyrs withdrawn from their allegiance, or retarded in their service to him there, because I dare not defend his cause, nor speak for him, nor fight for him here? Beloved,

as it is a degree of superstition, and an effect of an indiscreet zeal perchance, to be too forward by making indifferent things necessarie, and so to imprint the nature and sting of sinne, where naturally it is not (for certainly it is a most slipperie and irreligious thing to be too apt to call things meerly indifferent, and to forget that even in eating and drinking, walking and sleeping, the glorie of God is intermingled; as if we knew exactly the presence and foreknowledge of God, there could be nothing contingent or casuall; for though there be a contingencie in the nature of the thing, yet it is certain to God) so if we consider duely wherein the glorie of God might be promoted in every action of ours, there could scarce be any action so indifferent, but that the glorie of God would turn the scale, and make it necessarie to me at that time: but then private interests and private respects create a new indifferencie to my apprehension, and call me to consider that thing as it is in nature, and not as it is conditioned with the circumstance of the glorie of God; and so I lose that *judicium detestationis*, which onely God hath absolutely and perfectly, to know, and therefore to detest evil. And so he is a Judge. As he is a Judge so, *judicat rem*, he judges the nature of a thing; he is so too, that he hath *judicium discretionis*, and so *judicat personam*: he knows what is evil, and he discerns when thou committest that evil. Here you are faine to supply defects of laws, that things done in our
country

countrey may be tried in another; and that in offences of high nature, transmarine offences might be enquired and tried here: but as the Prophet sayes, *Who hath measured the waters in the hollow of his hand, or meted out the heavens with a spanne? who comprehended the dust of the earth in a measure, or weighed the mountains in a scale?* so I say, Who hath divided heaven into shires or parishes, or limited the territories or jurisdictions there, that God should not have and exercise *judicium discretionis*, the power of discerning all actions in all places, when there was no more to be seen nor considered upon the whole earth, but the garden of Paradise: for from the beginning, *Delicia ejus esse cum filiis hominum*, Gods delight was to be with the sonnes of men; and man was onely there. Shall we not diminish God or speak too vulgarly of him, to say that he hovered like a falcon over Paradise, and that from the height of heaven the piercing eye of God saw so little a thing as the forbidden fruit, and what became of that? and the reaching eare of God heard the hissing of the serpent, and the whispering of the woman, and what was concluded upon that? shall we think it little to have seen things done in Paradise, when there was nothing else to divert his eye, nothing else to distract his counsels, nothing else done upon the face of the earth? take the earth now as it is replenished, and take it either as it is torn and crumbled in rags and shivers, not a kingdom, not a family, not a man agreeing with himself,

Isa. 40. 12.

Pfal. 2.2.

self; or take it in that concord which is in it, as all the kings of the earth set themselves, and all the rulers of the earth take counsel together against the Lord; take it in this union, or this disunion; in this concord, or this disconcord; still the Lord that sitteth in the heavens discerns all, looks at all, laughs at all, and hath them in derision.

• Earthly judges have their distinctions, and so their restrictions; some things they cannot know: what mortall man can know all? some things they cannot take knowledge of, for they are bounded: no cloud, no darknesse, no disguise keeps him from discerning and judging all our actions: and so he is a Judge too. And he is so lastly, as he hath *Judicium retributionis*: God knows what is evil, and he knows when that evil is done, and he knows how to punish and recompense that evil. For the office of a judge who judges according to a law, being not to contract nor to extend that law, but to know what was the true meaning of the law-maker, when he made that law; God hath this judgement in perfection, because he himself made that Law by which he judges. When he hath said, *Stipendium peccati mors est*, Every sinne shall be rewarded with death; *If I sinne against the Lord, who shall intreat for me?* who shall give any other interpretation, any modification, any *Non obstante* upon his Law in my behalf? when he comes to judge me according to that Law which himself hath made, who shall think to delude the Judge, and say, Surely this was not the meaning of the

1. Sam. 2.35

Law-giver, when he who is the Judge, was the Law-maker too.

And then as God is Judge in all these three respects, so he is a Judge in them all *Sine appellatione*, and *Sine iudiciis*: man cannot appeal from God: God needs no evidence from man. For the appeal first, to whom should we appeal from the Sovereigne? wrangle as long as we will, who is chief Justice, and which Countie hath jurisdiction one over another? I know the chief Justice, and I know the Sovereigne court; the King of heaven and earth shall send his ministring spirits, his Angels, to the wombe and bowels of the earth, and to the bosome and bottome of the sea, and earth and sea shall deliver *Corpus cum causa*, all the bodies of the dead, and all their actions, to receive a judgement in his court; when it will be an erroneous and frivolous appeal to call to the hills to fall down upon us; and to the mountains to cover and hide us from the wrathfull judgement of God.

He is Judge then, *Sine appellatione*, Without any appeal from him; he is so too *Sine iudiciis*, Without any evidence from us. Now if I be warie in my actions here, incarnate devils, detractours and informers cannot accuse me: if my sinne come not into action, but lie onely in my heart, the devil himself, who is the Accuser of the brethren, hath no evidence against me. But God knows the heart: *Doth not he that pondereth the heart, understand it?* where it is not in that faint word which the vulgar edition hath expressed it in,

Prov. 24. 12

Prov. 16. 2.

1. Cor. 4. 4.

Psal. 42. 9.

II Part.

Suspector cordium, that God sees the heart; but the word is *Fochen*, that is, every where to weigh, to number, to search, to examine; as the word is used by Solomon: again, *The Lord weigheth the spirits*: and it must be a steadie hand and exact scales that shall weigh spirits: so though neither man nor devil, nay, nor my self give evidence against me; yea, *though I know nothing by my self, I am not thereby justified*. Why? where is the further danger? in this which follows there, in S. Paul, *He that judgeth me is the Lord*: and the Lord hath means to know my heart better then my self. And therefore S. Augustine makes use of those words, *Abyssus abyssum invocat, One depth calls up another*, the infinite depth of my sinnes must call upon the infinite depth of Gods mercie: for if God who is a Judge in all these respects, *Judicio detestationis* (he knows and abhorres evil) and *Judicio discretionis* (he discerns every evil person and every evil action) and *Judicio retributionis* (he can and will recompense evil with evil) and all these *Sine appellatione* (we cannot appeal from him) and *Sine judiciis* (he needs no evidence from us) if this Judge enter into judgement with me, not onely not I, but not the most righteous man, nay, nor the Church, whom he hath washed in his blood, that she might be without spot or wrinkle, shall appear righteous in his sight.

This then being thus, that judgement is an inseparable character of God, and God the Father being *Fons deitatis*, the root and spring of the whole

whole deitie, how is it said that the Father judgeth no man: nor that we should conceive a wearinesse or retiring in the Father, or a discharging of himself upon the shoulders and labours of another, in the administration and judging of this world; for as it is truly said that God rested the seventh day (that is, he rested from working in that kinde, from creating) so it is true that Christ sayes here, *My Father worketh yet, and I work;* and so it is truly said here, *The Father judgeth no man;* it is truly said by Christ too, of the Father, *I seek not mine own glorie, there is one that seeketh and judgeth;* still it is true that God hath *judicium detestationis*. *Thy eyes are pure eyes, O Lord, and cannot behold iniquitie,* sayes the Prophet: still it is true that he hath *judicium discretionis*; *Because they committed villanie in Israel, even I know it, saith the Lord:* still it is true that he hath *judicium retributionis*; *The Lord killeth, and maketh alive; he bringeth down to the grave, and bringeth up:* still it is true that he hath all these *Sine appellatione*; for go to the sea, or earth, or hell, as *David* makes the distribution, and God is there: and he hath them *Sine judiciis*, for our witnesse is in heaven, and our record on high. All this is undeniably true; and besides this, that great name of God by which he is first called in the Scriptures, *E L O H I M*, is not inconveniently derived from *Elah*, which is *jurare, to swear*. God is able as a Judge to minister an oath unto us, and to draw evidence from our own consciences against our selves: so that

John 8.9.

Jer. 29.23.

1. Sam. 2.6.

then the Father judgeth still, but he judges as God, and not as the Father. In the three great judgements of God, the whole Trinitie judges. In the first judgement before all times, which was Gods judiciarie separating of vessels of honour from vessels of dishonour, in our election and reprobation; In his second judgement, which is in execution now, which is Gods judiciarie separating of servants from enemies, in the seals and in the administration of the Christian Church; And in the last judgement, which shall be Gods judiciarie separating sheep from goats to everlasting glorie or condemnation: In all these three judgements all the three persons of the Trinitie are judges. Consider God all together, and so in all outward works all the Trinitie concurre, because all are but one God: but consider God in relation; in distinct persons, and so the severall persons of the Trinitie do some things which the other persons of the Trinitie are not interessed in: the Sonne had not generation from himself, so as he had from the Father; and the holy Ghost, as a distinct person, had none at all; the holy Ghost had a proceeding from the Father and the Sonne, but from the Sonne a person, who had his generation from another, but not so from the Father. Not to stray into clouds or perplexities in the contemplation, God, that is, the whole Trinitie, judges still; but so as the Sonne judgeth, the Father judgeth not, for that judgement he hath committed. That we may husband our houre as well, and rescribe as much

much as we can for our two last considerations, the *Qui* and the *Quid*, To whom, and that is to the Sonne; and what he hath committed, and that is all judgement; we will not stand much upon this, more needs not then this, that God in his wisdom foreseeing that man by his weaknesse would not be able to settle himself upon the consideration of God and his judgements, as they are meerly spirituall and heavenly, out of his abundant goodnesse hath established a judgement, and ordained a Judge upon earth like himself, and like our selves too; that as no man hath seen God, so no man should go about to see his unsearchable decrees & judgements, but rest in those sensible and visible means which he hath afforded, that is, Christ Jesus speaking in his Church, and applying his blood unto us in the sacraments unto the worlds end. God might have suffered *Abraham* to rest in the first generall promise, *Semen mulieris*, *The seed of the woman shall bruiſe the serpents head*: but he would bring it nearer to a visible, to a personall covenant, *In semine tuo*, *In thy seed shall all nations be blessed*: he might well have let him rest in that appropriation of his promise to his race; but he would proceed further, and seal it with a sensible seal in his flesh, with circumcision. He might have let him rest in that ratification, that a *Messias* should come by that way: but he would refresh it by a continuall succession of Prophets till the *Messias* should come. And now that he is come and gone, still God pursues the same way, *How*

*Should they beleve except they heare? And there-
fore God evermore supplies his Church with vi-
sible and sensible means, and knowing that the
naturall inclination of man, who when he cannot
have or cannot comprehend the originall and pro-
totype, desires to satisfie and refresh himself with
a picture and representation: so, though God hath
forbidden us that slipperie, frivolous, and dange-
rous use of graven images; yet he hath afforded us
his Sonne, who is the image of the invisible God,
and so more proportionall to us, more apprehen-
sible by us: and so this committing is no more
but that God (in another form then that of God)
hath manifested his power of judging. And this
committing, this manifesting, is *In Filio*, *In his
Sonne*.*

But in our entrance into the handling of this,
we ask onely this question, *Cui Filio?* To which
Sonne of God is this commission given? not that
God hath more sonnes then one, but because that
one Sonne is his Sonne by a twofold filiation; by
an internall and expresse generation, and by a
temporarie and miraculous incarnation: in which
of these rights is this commission derived upon
him? doth he judge as he is the Sonne of God,
or as he is the sonne of man? I am not ordinarily
bold in determining points (especially if they
were fundamentall) wherein I finde the Fathers
among themselves, and the School in it self, and
reverend Divines of the Reformation amongst
themselves to differ: But yet neither am I willing

to raise doubts, and leave the auditors unsatisfied and unsettled. We are not upon a lecture, but upon a sermon, and therefore we will not multiply varietie of opinions. Summe up the Fathers upon one side in S. *Ambrose* mouth, and they will say with him, *Dedit utique generando, non largiendo*, God gave his Sonne this commission then, and when was that then? then when he begat him, and then he must have it by his eternall generation, as the Sonne of God. Summe up the Fathers now on the other side in S. *Augustines* mouth, and there they will say with him, that it is so cleare and so certain, that whatsoever is said in the Scripture to be committed or given to Christ, belongs to Christ as the sonne of man; and not as the Sonne of God, as that the other opinion cannot be maintained, and at this distance we shall never bring them to meet: but take in this rule, *Judicium convenit ei ut homo; causa ut Deus*; God hath given this commission to Christ as man; but Christ had not been capable of this commission, if he had not been God too: and so it is easily to be reconciled. If we shall hold simply to the letter of the text, *Pater dedit*, then it will seem to be committed unto him in his eternall generation, because that was a work of the Father onely, and in that generation the holy Ghost had no part: but since in this judgement which is now committed to him, the holy Ghost hath a part; (for, as we said before, the judgement is an act of the whole Trinitie) and that is as he is man; for, *Tota Trinitas univisit humani-*

August.

humanitatem, the hypostaticall union of God and man, in the person of Christ, was a work of the whole Trinitie.

Taking it then so settled, that the capacitie of this judgement, and (if we may say so) the future title to it, was given to him as God, by his essence, in his eternall generation, by which *Non vita particeps, sed vita naturaliter est*, We cannot say that Christ hath life, but that he is Life, and the Life; for whatsover the Father is, He is, excepting onely the name and relation of Father; the capacitie, the abilitie is in him eternally, before any imaginable, any possible consideration of time. But the power of the actuall execution of this judgement, which is given and is committed, is in him as man; because, as the same father sayes, *Ad hominem dicitur, Quid habes quod non accepisti?* when St. Paul sayes, *What hast thou that thou hast not received?* he asks that question of man; that which is received, is received as man. For *Bellarmino* in a place where he disposes himself to quarrell at some form of words of *Calvins*, though he confesse the matter to be true, and (as he calls it there) Catholick, sayes, *Essentiam genitam negamus*, We confesse that Christ hath not his essence from his Father by generation. The relation and filiation he hath from his Father; he hath the name of Sonne, but he hath not the execution of this judgement, by that relation, by that filiation: still as he is the Sonne of God, he hath that capacitie; as the sonne of man, he hath the execution. And therefore

therefore *Prosper*, that follows *S. Augustine*, limits it (perchance too narrowly) to the flesh, to the humanitie; *Ipsa, non ipse, erit Iudex, qua sub iudice stetit; & ipsa iudicabit, qua iudicata est*: where he places not this judgement upon the mixt person (which is the safest way) of God and man, but upon man alone. *God hath appointed a day in which he will judge the world in righteousness*; but by whom? *By that man whom he hath ordained*. God will judge still, but still in Christ: and therefore sayes *S. Augustine* upon those words, *Arise O God and judge the earth, Cui Deo dicitur, Surge, nisi ei qui dormivit? What God doth David call upon to arise, but that God who lay down to sleep in the grave?* as though he should say, sayes *S. Augustine*, *Dormivisti iudicatus à terra, surge & iudica terram*: so that to collect all, though judgement be such a character of God as God cannot divest; yet the Father hath committed such a judgement to the Sonne as none but he can execute.

Aq. 17.31.

Psal. 82.8.

And what is that? *Omne iudicium, All judgement*, that is, *Omne imperium, omnem potestatem*: It is presented in the name of judgement, but it involves all. It is literally and particularly judgement in *S. John*; *The Father hath given him authoritie to execute judgement*: it is extended into power in *S. Matthew*; *All power is given to me in heaven and in earth*: and it is enlarged as farre further, as can be expressed, in another place of *S. Matthew*; *All things are delivered me of my Father*. Now all this our Saviour Christ Jesus exercises either *Per carnem,*

John 5.27.

Matt. 28.18

Matt. 11.27

nem, or at the least *In carne*; whatsoever the Father does, the Sonne does also *In carne*, because now there is an inseparable union between God and humane nature: the Father creates new souls every day in the inanimation of children, and the Sonne creates them with him. The Father concurs with all second causes, as the first moving cause of all in naturall things. And all this the Sonne doth too, but this is *In carne*; though he be in our humane flesh, he is not the lesse able to do the acts belonging to the godhead: but *Per carnem*, by the flesh instrumentally he executes judgement, because he is the sonne of man. God hath been so indulgent to man, as that there should be no judgement given upon man, but man should give it.

Christ then having all judgement, or (to refresh your memories) those three judgements which we touched upon before, first the judgement of our election, severing of vessels of honour and dishonour; next, the judgement of justification here, severing friends from enemies; and then the judgement of glorification, severing the sheep from the goats: and for the first, of our election, as if I were under the condemnation of the Law for some capitall offence, and going to execution, and the kings mercie expressed in a sealed pardon were presented me, I should not stand to enquire what moved the king to do it, what he said to any bodie else, what any bodie else said to him, what he saw in me, or what he looked for at
my

my hands; but embrace that mercie cheerfully and thankfully, and attribute it onely to his abundant goodnesse: so when I consider my self to have been let fall into this world, *In massa damnata*, under the generall condemnation of mankind, and yet by the working of Gods Spirit I finde at first a desire, and after a modest assurance, that I am delivered from that condemnation; I enquire not what God did in his bed-chamber, in his cabinet-counsel, in his eternall decree; I know that he hath made *judicium electionis* in Christ Jesus; and therefore that I may know whether I do not deceive my self, in presuming my self to be of that number, I come down and examine my self, whether I can truly tell my conscience that Christ Jesus died for me; which I cannot do, if I have not a desire and endeavour to conform my self unto him: and if I do that, there I finde my predestination, I am a Christian, and I will not offer before my master Christ Jesus: I cannot be saved before there was a Saviour; in Christ Jesus is *omne judicium*, all judgement; and therefore the judgement of election, the first separating of vessels of honour and dishonour, in election and reprobation, was Jesus Christ.

Much more evidently is the second judgement of our justification, by means ordained in the Christian Church, the judgement of Christ. It is the Gospel of Christ which is preached unto you there, it is the blood of Christ which is presented unto you there; there is no other name

given under heaven whereby you may be saved, there are no other means given wherein salvation should be applied in his name, but those which he hath instituted in his Church: so that when I come to the second judgement, to trie whether I stand justified in the sight of God or no, I come for that judgement to Christ in his Church. Do I remember what I contracted with Christ Jesus, when I took the name of a Christian at my entrance into the Church by Baptisme? do I finde that I have endeavoured to perform those conditions? do I finde remorse when I have not performed them? do I seek the message of remission of sinnes, from the mouth of his minister? have I a true and sound consolation without shift, or disguise, or flattering of my conscience, when I receive the seal of his pardon in the sacrament? Beloved, not in any morall integritie, not in keeping the conscience of an honest man in generall, but in using well the means ordained by Christ in the Christian Church, am I justified: and therefore this judgement of justification is his too.

And then the third and last judgement, which is the judgement of glorification, that is easily agreed by all, that it appertains to Christ. *Idem Jesus*, The same Jesus that ascended, shall come to judgement: *Videbunt quem putaverunt*. Every eye shall see him, and they also which pierced him. Then the sonne of man shall come in glorie, & he as man shall give the judgement for things done or omitted towards him as man, for not feeding, for not clothing

Apoc. 1. 7.

clothing, for not harbouring, for not visiting. The summe of all is, that this is the overflowing goodnesse of God, that he deals with man by the sonne of man, and that he hath so given all judgement to the Sonne, as that if you would be tried by the first judgement, Are you elected or no? the issue is, do you beleewe in Christ, or no? if you would be tried by the second judgement, Are you justified, or no? the issue is, do you finde comfort in the application of the word and sacraments of Christ Jesus, or no? If you would be tried by the third judgement, Do you expect a glorification or no? the issue is, are you so reconciled to Christ Jesus now by heartie repentance for sinnes past, and by a detestation of occasions of future sinnes, that you durst welcome that Angel that should come at this time, and swear that time should be no more, that your transmigration out of this world should be this minute, and that this minute you could say unfeignedly and effectually, *Veni Domine Iesu, Come Lord Iesus, come quickly*, come now? If this be your state, then are you partakers of all that blessednesse which the Father intended to you, when for your sakes he committed all judgement to the Sonne.

FINIS.

A
SERMON
Upon the xv verse of
the viii Chapter of
JOHN.

By
D^r. DONNE
DEAN OF
PAULS.



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John 8. 15.

I judge no man.



He rivers of Paradise did not all runne one way, and yet they flowed from one head. The sentences of the Scripture flow all from one head, from the holy Ghost, and yet they seem to present divers senses, and to admit divers interpretations: in such an appearance doth the text differ from that which I handled in the morning. And as heretofore I found it an usuall and acceptable labour, to employ our evening exercises upon the vindicating of such places of Scripture, as our adversaries of the Romane Church had detorted in some points of controverſie between them and us, and restoring those places to their true sense (which course I held constantly for one whole yeare) so I think it an usuall and acceptable labour now, to employ for a time these evening exercises, to reconcile some such places of Scripture as may at first sight seem to differ one from another. In the morning we saw

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how Christ judged all; now we are to see how he judgeth none, *I judge no man.*

To come then to these present words, here we have the same person Christ Jesus; and hath he not the same office? is not he Judge? certainly though he retain all his other offices, though he be the Redeemer, and hath shed blood, in value satisfactorie for all our sinnes; though he be our Advocate and plead for us in heaven, and present our evidence to that kingdome, written in his blood, sealed in his wounds: yet if he be not our Judge, we cannot stand in judgement. Shall he be our Judge, and is he not our Judge yet? long before we were, he was our Judge, at the separation of the elect and reprobate in Gods eternall decree: was he our Judge then, and is he not still? still he is present in his Church, and cleares us in all scruples, rectifies us in all errors, erects us in all dejections of spirit, pronounces peace and reconciliation in all apprehensions of his judgements, by his word, by his sacraments: was he, and is he, and shall he not be our Judge still? *I am sure my Redemer liveth, and he shall stand at the last day on the earth;* so that Christ Jesus is the same to day, and yesterday, and for ever, before the world began, and world without end; *sicut erat in principio*, as he was in the beginning, he is, and shall be ever our Judge.

Job 19.25.

So that then these words are not *de tempore*, but *de modo*: there was never any time when Christ was not Judge; but there were some manner of judge.

judgements, which Christ did never exercise. And Christ had no commission which he did not execute, for he did all his Fathers will. First, *In secularibus*, in civil and criminall businesses, which belong meerly to the judicature and cognisance of the world, *Judicat neminem*, Christ judges no man. Secondly, *Secundum carnem*, so as they to whom Christ spoke this, who judged (as himself sayes here) according to fleshly affections, *Judicat neminem*, He judges no man. And thirdly, *Ad interuersionem*, so as that upon that judgement a man should despair of any reconciliation, any reintegration with God again, and be without hope of pardon or remission of sinnes in this world, *Judicat neminem*, He judges no man. First, Christ usurps upon no mans jurisdictions; that were against justice. Secondly, he imputes no false things to any man; that were against charitie. Thirdly, Christ induces no man to desperation; that were against faith: and against justice, against charitie, against faith, *Judicat neminem*.

First then, Christ judges not in secular judgements, and we note his absence therein, first in civil matters. When one of the companie said unto him, *Master, bid my brother divide the inheritance with me*, (as S. Augustine sayes) the partie thought his cause to be just, and he thought Christ to be a competent Judge in the cause; yet Christ declines the judgement, disavows the authoritie, and he answers, *Homo, quis me constituit judicem? Man, who made me a judge between you two?* That

I Part.

Luk. 12. 14.

generall which we had in the morning, *Omne iudicium*, The Sonne hath all judgement, here is an exception of the same Judges making: for in secular judgement *Nemo constituit*, He had no commission; and therefore *Judicat neminem*, He judges no man: he forbore in civil, he forbore in criminall matters too. For when the woman taken in adulterie was brought before him, he condemned her not: he undertook no office of a Judge, but of a sweet and spirituall counsellour, *Go and sinne no more*, for this was his element, his tribunall.

When then Christ sayes of himself with such a pregnant negative, *Quis me constituit iudicem?* may not we say so too, to his pretended Vicar the Bishop of Rome? *Quis te?* Who made you a judge of kings, and that you should depose them in criminall causes? or who made you proprietour of kingdomes, that you should dispose of them as of civil inheritance? when to countenance such a pretence, they detort places of Scripture not onely perversly, but senselesly, blasphemously, and ridiculously (as ridiculously as in their pasquils) when in an undiscreet shamelesnesse, to make their power greater then it is, they make their fault greater then it is too, and fill their histories with kings deposed by Popes, which in truth were not deposed by them (for in that they are more innocent then they confesse themselves) when some of their authours say that the Primitive Church abstained from deposing of the Emperours, onely because she was not strong enough to do it; when
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some of them say that all the Christian kingdomes of the earth may fall into the Church of Rome by faults in those princes; when some of them say that *de facto* the Pope hath already a good title to every Christian kingdome; when some of them say the world will never be well governed till the Pope himself puts himself in possession of all (all which severall propositions are in severall authours of good reputation amongst them) will he not endure Christs own question, *Quis te constituit?* Who made you a judge of all this? if they say Christ did, did he it in his doctrine? it is hard to pretend that: for such an institution as that must have very cleare, very pregnant words to earrie it. Did he do it by his example and practise? we see he abstained in civil, he abstained in criminall causes. When they come to their last shift, that Christ did exercise judicarie authoritie, when he whipt merchants out of the temple, when he cursed the fig-tree, and damnified the owner thereof, when he destroyed the herd of swine (for there, say they, the devil was but the executioner, Christ was the Judge) to all these and such as these, it is enough to say all these were miraculous and not ordinarie: and though it might seem half a miracle, how that Bishops should exercise so much authoritie as he hath done, over the world; yet when we look nearer, and see his means that he hath done all this by, by massacres, & that of millions, by withdrawing subjects from their allegiance, by assassinating and murdering of princes; when we

know that miracles are without means, and we see the means of his proceedings, the miracle ceaseth: howsoever that Bishop, as Christs Vicar, can claim no other power then was ordinarie in Christ, and so exercised by Christ; and so *Judicat neminem*, In secular judgement Christ judges no man; and therefore that Bishop, as his Vicar, should not.

II Part.

Secondly, Christ judges no man by calumnie, by imputing or laying false aspersions upon him, nor true things extrajudicially: for that is a degree of calumnie, and slander, and detraction, so large a field, as that we may fight out the last drop of our blood, preach out the last gasp of our breath, before we overcome it. Those to whom Christ spoke here, were such as gave perverse judgements; and calumniated the censures upon him; and so he judges no man: we need not insist upon that, for it is *manifeste verum*: but that we may see our danger and our dutie, what calumnie is, and see how to avoid it actively, and how to bear it passively, I must by your leave stop a little upon it.

When we would present to you that monster, slander and calumnie, though it be hard to bring it within any compasse of a division, yet to take the largeness of the School, and say that every calumnie is either direct or indirect, that will comprehend all; and then a direct calumnie will have three branches; Either to lay a false and unjust imputation; Or else to aggravate a just imputation with unnecessary, but heaveie circumstances;

Or

Or thirdly, to reveal a fault which in it self was secret, and I by no dutie bound to discover it. And then the indirect calummie will have three branches too; Either to deny expressly some good that is in another; Or to smother it in silence, when my testimonie were due to him, and might advantage him; Or lastly, to diminish his good parts, and say they are well, but not such as the world esteems them to be. Collect them again (for that is all we are able to do) that he is a direct calumniatour, that imputes a false crime, that aggravateth a true crime, that discovers any crime extrajudicially; That he is an indirect calumniatour, that denies another mans sufficiencies, that conceals them, that diminishes them. Take in some of *S. Bernards* examples of these rules, that it is a calummie to say, *Doleo vehementer*, I am sorie at the heart for such a man, because I love him, but I would never draw him from such and such vice; or to say, *Per me nunquam innotuisset*, I should never have spoken of it; yet since all the world talks of it, the truth must not be disguised; and so take occasion to discover a fault which no bodie knew before, and thereby, as the same Father sayes, *Cum gravamine & tarditate aggredi maledictionem*, to cut a mans throat gravely and soberly, and so much the more perswasively, because he seems and pretends to do it all against his will. This being the rule, and this being the example, who amongst us is free from the passive calummie? whom amongst us hath not some other man calumniated? nay, who
is

is free from the active part: which of us hath not in some of these degrees calumniated some other?

Pfal. 50. 20

But those of whom Christ makes this exception here, that he judges no man as they judge, were such calumniators as *David* speaks of, *Sedens adversus fratrem tuum loquebaris, Thou satest and spakest against thy neighbour:* as *S. Augustine* notes upon that place, *Non transitorie, non surreptionis passione, sed quasi ad hoc vacans;* Not by chance and unawares, not in passion, because he had offended thee; not for companie, because thou wouldst be of their mindes, but as though thy profession would bear thee out in it, to leave the cause, and lay an aspersiion upon the person, so thou art a calumniator. *They eat up my people like bread,* as *David* sayes in Gods person: and upon those words of the same Prophet, sayes the same Father, *De ceteris,* When we eat of any thing else, we taste of this dish, and we taste of that. *Non semper hoc olus,* sayes he; We do not alwayes eat of one sallet, one meat, one kinde of fruit; *sed semper panem;* whatsoever we eat else, we eat bread: howsoever they employed their thoughts or their wits otherwise, it was ever one exercise of them to caluminate Christ Jesus. And in that kinde of calumnie, which is the bitterest of all, they abounded most, which is, in scorn and derision. *David* and *Job*, who were slander-proof in a good measure, yet every where complain passionately, that they were made a scorn, that the wits

Pfal. 53. 5.

wits made libels, that drunkards sung songs, that
fools and children of fools derided them: and
when *Saul* was in his last, but worst agonie, and
had abandoned himself to a present death, and
prayed his armour-bearer to kill him, it was not
because the uncircumcised should not kill him, for
he desired death, and he had their deadly arrows
alreadie in his bosome; but it was (as it is expres-
sed there) lest the uncircumcised should come and
abuse him; he was afraid of scorn, when he had but
a few minutes of life. Since then Christ judgeth
no man, as they did, *Secundum carnem*, neither *Se-*
cundum carnem ejus, according to the outward
appearance (for they thought no better of Christ
then he seemed to be (as some Fathers take that
phrase) *Nec secundum carnem suam*, nor according to
his own fleshly passions, as some others take it;
judge not you neither. First, *Judge not that ye be*
not judged, that is, (as *Ambrose* interprets it well
enough) *Nolite judicare de judiciis Dei*, When you
see Gods judgements fall upon a man, do not you
judge that that man sinned more then you; when
you see another man born blinde, do not you think
that he or his father had sinned, and that you are
onely derived from a pure generation; especially
Non maledicas surdo, *Speak not evil of the deaf that*
heares not, that is, as *Gregorie* interprets it (if not
literally, yet appliably and usefully) Calumniate
not him who is absent, and cannot defend himself.
It is the devils office to be *Accusator fratrum*: and
though God do not say in the Law, *Non erit*, yet
Z he

Matt. 7.1.

Lev. 19. 14.

Levit. 19. 16

he sayes, *Non eris criminator*; It is not plainly, *There shall be no informer*: for as we dispute, and for the most part affirm in the School, that though we could, we may destroy no entire *species* of the creatures which God made at first, though it were a tiger or a viper, because this were to take one link of Gods chain out of the world; so such vermin as informers, may not for some good use that is of them be taken away: though it be not, *Non erit*, *There shall be none*; yet it is at least by way of good counsel to thee, *Non eris*, Thou shalt not be the man, thou shalt not be the informer: and for resisting those that are, we are bound, not onely not to burn our neighbours house, but to help him, if casually his house fall on fire: we are bound, where we have authoritie, to stop the mouthes of other calumniatours; where we have no authoritie, yet (since *as the northwinde driveth away rain, so an angrie countenance driveth away a backbiting tongue*) at least to deal so with a libeller, with a calumniatour: for he that looks pleasantly, and hearkens willingly to one libell, makes another, occasions a second. Alwayes remember *Dauids* case, when he thought he had been giving judgement against another, he was more severe, more heavie then the law admitted: the Law was, that he that had stolen the sheep, should restore fourefold; And *Dauids* anger was kindled, sayes the text, and he swore, *As the Lord liveth, that man shall restore fourefold: Et filius mortis*, and he shall surely die. *O judicis effluentem justitiam! O superabundant*

2.Sam. 12. 5.

bundant and overflowing justice, when we judge another in passion! But this is *judicium secundum carnē*, according to which Christ judgeth no man: for Christ is Love, and that *non cogitat malum*, Love thinks no evil any way; the charitable man neither meditates evil against another, nor beleeveth easily any evil to be in another, though it be told him.

1. Cor. 13. 5.

Lastly, Christ judgeth no man *Ad internecionem*, he judges no man so in this world, as to give a finall condemnation upon him here; there is no error in any of his judgements, but there is an appeal from all his judgements in this world, there is a verdict against every man, every man may finde his case recorded, and his sinne condemned in the Law; and in the Prophets there is a verdict, but before judgement God would have every man saved by his book, by the apprehension and application of the gracious promises of the Gospel to his case, and his conscience. Christ judgeth no man so as that he should see no remedie but to curse God and die, nor so as that he should say his sinne were greater then God could forgive: *For God sent not his Sonne into the world to condemne the world, but that the world through him might be saved.*

John 3. 17.

Do not then give malicious evidence against thy self, do not weaken the merit, nor lessen the value of the blood of thy Saviour, as though thy sinne were greater then it is. Doth God desire thy blood now, when he hath abundantly satisfied

his justice with the bloud of his Sonne for thee? what hast thou done? hast thou come hypocritically to this place, upon collaterall reasons, and not upon the direct service of God, not for love of information or reformation of thy self? if that be thy case, yet, *If a man will heare my word, sayes Christ, and beleewe it not, I judge him not, he hath one that judgeth him; and who is that? The word that I have spoken, the same shall judge him: it shall, but when? It shall judge him, sayes Christ, at the last day: for till the last day, the day of his death, no man is past recoverie, no mans salvation is impossible. Hast thou gone further then this? hast thou committed scruples of diffidence and distrust of Gods mercie, and so tasted of the lees of desperation? It is true, *Perpetrare flagitium, est mors anima; sed desperare, est descensus ad inferos; In every sinne thy soul dies, but in desperation it descends into hell. But yet, Porta inferni non praevalerunt, The gates of hell shall not prevail against thee. Assist thy self, argue thine own case; desperation it self may be without infidelitie, desperation as well as hope is rooted in the desire of happinesse. Desperation proceedes out of a fear of God, and horreur of sinne: desperation may consist with faith thus farre, that a man may have a true and faithfull opinion in the generall, that there is remission of sinnes to be had in the Church, and yet have a corrupt imagination in the particular, that to him in this sinfull estate that he is in, this remission of sinnes shall not be applied; so that the resolu-**

Matt. 16. 18

resolution of the School is good, *Desperatio potest esse ex solo excessu boni*, Desperation may proceed out of excessive of that which is good in it self, from any excessive over-fearing of Gods justice, from an excessive over-hating thine own finnes. *Et virtute quis male utitur?* can any man make so ill use of so great vertues as the fear of God and hatred of sinne? yes, they may: so forward a weed is sinne, as that it can spring out of any root: and therefore if it have done so in thee, and thou thereby hast made thy case the harder, yet know still, that *Objectum spei est arduum & possibile*, The true object of hope is that which is hard to come by, yet possible to come by. And therefore as *David* said, *By my God have I leapt over the wall*, so by thy God thou must break through the wall, through this wall of obduration which thou thy self hast begun to build about thy self. Feather thy wings again, which even the flames of hell have touched in these beginnings of desperation; feather them again with this text, *Neminem judicat*, Christ judgeth no man so as a desperate man judges himself: do not make thy self beleeve that thou hast sinned against the holy Ghost, for this is the nearest step thou hast made unto it, to think that thou hast done it: walk in that field, in the Scriptures of God, and from the first flower at the entrance, the flower of Paradise, *Semen mulieris*, the generall promise that the seed of the woman should bruise the serpents head, to the last word of that Messias upon the crosse, *Consummatum est*,

2. Sam. 22.
30.

that all that was promised for us, is now performed; and from the first to the last thou shalt finde the savour of life in all those flowers: walk over the same alley again, and consider the first man Adam in the beginning, who involved thee in originall sinne, and the thief upon the crosse, who had continued in actuall sinnes all his life, and sealed all with the sinne of reviling Christ himself, and a little before his expiration, and yet recovered Paradise that day; and see if thou canst make any shift to exclude thy self. Receive the fragrancie of all these cordials, *Vivit Dominus, As the Lord liveth, I would not the death of a sinner; Quando-cunque, At what time soever a sinner repenteth*, and of this text, *Neminem judicat*, Christ judgeth no man to destruction here; and if thou finde after all these antidotes a suspicious aire, a suspicious working in that *Impossibile est*, that *it is impossible for them who were once enlightened, if they fall away, to renew them again by repentance*; sprinkle upon that wormwood of *Impossibile est*, that Manna of *Quorum remisistis, Whose sinnes ye remit, they are remitted*; and then it will have another taste of thee, and then thou wilt see that that impossibilitie lies onely upon them who are utterly fallen away into an absolute apostasie and infidelitie, that make a mock of Christ, and crucifie him again, as it is expressed there; who undervalue and despise the Church of God, and those means which Christ Jesus hath instituted in his Church for renewing of such as are fallen. To such it is impossible, because

because there are no other ordinarie means possible: but that is not thy case, thy case is onely a doubt that those means that are shall not be applied to thee. And even that is a slipperie state, to doubt of the mercie of God to thee in particular: this goes so neare making thy sinne greater then Gods mercie, as that it makes thy sinne greater then dayly adulteries, dayly murders, dayly blaspheming, dayly profaning of the sabbath could have done. And though thou canst never make that true in this life, that thy finnes are greater then God can forgive; yet this is a way to make them greater then God will forgive.

Now to collect both our exercises, and to connect both texts, Christ judgeth all men, and Christ judgeth no man; he claims all judgement, and he disavows all judgement; & they consist well together. He was at our creation, but that was not his first scene. The *Arians*, though they say, *Erat quando non erat*, There was a time when Christ was not, (intimating that he had a beginning, and therefore was a creature) yet they will allow that he was created before the generall creation, and so assisted at ours. But he was infinite generations before that, in the bosome of his Father, at our election; and there in him was executed the first judgement of separating those which were his, the elect from the reprobate: And then he knows who are his by that first judgement, and so comes to his second judgement, to seal all those in the visible Church with the outward mark of his Baptisme, and the inward

inward mark of his Spirit. And those whom he calls so, he justifies, sanctifies, and brings them to this third judgement, to an established and perpetuall glory; and so all judgement is his. But then to judge out of humane affections and passions, by detraction and calumnie, as they did to whom he spake at this time, so he judgeth no man, so he denieth judgement. To usurp upon this jurisdiction of others, or to exercise any other judgement then was in his commission, as his pretended Vicar does, so he judges no man, so he disavows all judgement: to judge so as that our condemnation may be irremediable in this life, so he judgeth no man, so he forswears all judgement. *As I live*, saith the Lord of hosts, and, *As I have died*, saith the Lord Jesus, I judge none. Acknowledge his first judgement, thy election in him; cherish his second judgement, thy justification by him; breathe and pant after the third judgement, thy crown of glorie for him: intend not upon the right of other men, which is the first; defame not, calumnieate not other men, which is the second; lay not the name of reprobate in this life upon any man, which is the third judgement that Christ disavows here; and then thou shalt have well understood and well practised both these texts, *The Father hath committed all judgement to the Sonne*, and yet *The Sonne judgeth no man*.

F I N I S.

